Current Anecdotes

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Illustrations of Christian Service.

SELECTED BY S. A. WILSON.

MAKE YOUR OWN PLACE. (492)

Prov. 17:17; 1 Cor. 3:8.

"Another person who wants to be lifted into a place for which she has never fitted herself," said a kindly gentleman the other day of a visitor who had just left his office.

"That woman came to this city some ten or twelve years ago. She was young then, educated, and not without talent. She had a comfortable home and considerable leisure, which she wished to fill with congenial companionship and employment. Of course, many doors opened for her at once. The church she attended needed workers, the Sunday-school needed teachers; young people's societies, Christian missions, and benevolent organizations sought her services; but she had 'no taste for such things,' she said, and held herself aloof from them all.

"Shutting herself away from the interests of others, she shut herself away from their social life as well, and, while she has been looking for some niche unique and exalted enough to suit her, life has been growing lonely, narrow and empty. She sees about her a world of busy, cheerful people, with hearts and hands full, and feels herself outside of it all. She does not realize that her own hand shut the gates, and that another cannot open them. What she wants now is to be lifted at once to a place that others have won by long service. It cannot be done. I pity her isolation, but she asks the impossible."—*Epworth Herald.*

SERVICE. (493)

1 Cor. 3:12-15; Matt. 16:27.

"He that would be greatest let him be servant of all." After wringing his hand with exuberant sentimental joy, a lady said to Judson, the returned missionary: "Mr. Judson, I would like to be a returned missionary." But no one can be a returned missionary till he has served on the field.

The servant girl problem is not nearly so serious as the served girl problem. The world owes its greatest debt not to the "served church," but to the servant church, which, like its Master, is going about doing good.

—M. E. Harlan, in *Brooklyn Eagle.*

UNCONSCIOUS SERVICE. (494)

Matt. 25:37-40.

Thorwaldsen, it is said, carved his statues in Italy and sent them to his home in Denmark carefully packed in straw. The straw contained seeds, and soon his garden in Copenhagen was beautiful and fragrant with Italian flowers. The unconscious good we do will bear beautiful and fragrant blessings in the lives of others. Some of the seeds of holiness and helpfulness which Christ has sown will be transplanted from the lives of his followers into the lives of others, and they shall be clothed in the beauty of the Lord.—Selected.

LUXURY OF SERVICE. (495)

Prov. 14:21.

I am a man who spends his time mixing tonics to try to get up an appetite in you who are gorged to the point of gluttony. Here you are, eating many kinds of food, pouring rich wines down your throats, saturating yourselves with all kinds of ease and luxury, and then preparing to die out of life, when God has put you here for something better. You are not happy, but in seven days I could make you happy. Organize the resources of life in the interest of the poor and weak, and for misery you'll have happiness, for selfishness that corrodes you, you will have a blade that flashes more and more, and then you will know real luxury—the luxury of service.—Hillis.

"FREELY YE HAVE RECEIVED." (496)

Matt. 10:8; Acts 20:35.

In a wild district of Western Canada the Mission Superintendent was addressing a congregation, many of whom had been reclaimed from vice, and were now making a brave struggle toward cleanness, heaven, and God. This new state of things was due to the Christlike life and teaching of their young missionary, familiarly known as "the Prospector," owing to his passion for souls and his yearning over "regions beyond." The Superintendent was appealing for help for these degraded regions, and not in vain, for the money question was soon settled.

"Now," said he solemnly, "can you spare me your very best, your Prospector?"

An emphatic refusal was the answer, fol-

lowed by deep silence. Then Ike the cowboy spoke: "Well, I surmise we got a good deal from our Prospector. In fact, what we ain't got from him don't count much. And I rather opine that we can't be mean about this. It's a little like pullin' hair; but I reckon we'd better give him up."

"Thank you, sir," said the Superintendent, "your words are the best commentary I have ever heard upon a saying of our Lord's that has inspired men to all unselfish living: *'Freely ye have received, freely give.'*"—Ex.

SERVICE AND AUTHORITY. (497)

Luke 12:48; Luke 22:27.

On one occasion, during my very young manhood, I had occasion to ask the governor of one of the far Western states for his help in a matter of great interest to me. He gave me his assistance at the cost of a large outlay of time and attention, and in a spirit at once so gracious and so sympathetic as to win my life-long gratitude. When the matter was finally concluded, I expressed my regret that I had caused him so much trouble. I have always remembered his reply: "My boy (he was a venerable man), when I accepted the office of governor, I agreed to be the most helpful man in the state; and that is what I am here for." Service and authority belong together.—L. A. Banks.

"INASMUCH AS YE DID IT NOT." (498)

Matt. 25:45; Matt. 25:25.

"Master, I have this day broken no law of the Ten—have hurt no one. Is it enough?"

"Child, there stood one by thy side burdened with heavy tasks of lowly, earthly labor. For a little help, a little easing of the burden, he looked to thee. Thou hadst time and strength."

"Master, I did not see."

"Thine eyes were turned within. There was an ignorant one crying from out his darkness: 'Will none teach me?' I have given thee knowledge."

"Master, I did not hear."

"Thine ear was dull. There came a guest to seek thy converse, a human friend in quest of fellowship. I marked thy sigh, thy frown. Why was thy heart not glad?"

"I was reading. I hate to be disturbed, to be called from great thoughts to trifling talk."

"The children would have had thee some few moments in their play. Without thee they went wrong—how far wrong thou wilt not know. It is too late."

"Child's play? But I was searching for a hidden truth of spiritual import."

"Thou didst not turn aside to lift that lame one who had fallen by the way."

"I was in haste to do what I had planned. I meant to help him when I should return."

"Another lifted him. And shall I question further?"—Selected.

USE WHAT YOU HAVE. (499)

Acts 3:6; Acts 20:35.

"What is in thine hand, Abel?"

"Nothing but one ewe lamb, O God, taken from the flock. I purpose offering it to thee, a willing sacrifice."

And so he did. And the sweet smell of the burning has been filling the air ever since, and constantly going up to God as a perpetual sacrifice of praise.

"What is it thou hast in thine hand, Moses?"

"Nothing but a staff, O God, with which I tend my flock."

"Take it and use it for me."

And he did; and with it he wrought more wondrous things than Egypt and her proud king had seen before.

"Mary, what is it that thou hast in thine hand?"

"Nothing but a pot of sweet-smelling ointment, O God, wherewith I would anoint thine only one called Jesus."

And so she did; and not only did the perfume fill all the house in which they were, but the Bible-reading world has been fragrant with the memory of this blessed act of love, which has ever since been spoken of "for a memorial of her."

"Poor woman, what is it that thou hast in thine hand?"

"Only two mites, Lord. It is very little; but then it is all I have, and I would put it into thy treasury."

And so she did; and the story of her generous giving has ever since wrought like a charm, prompting others to give to the Lord.

"What is it that thou hast in thine hand, Dorcas?"

"Only a needle, Lord."

"Take it and use it for me."

And so she did; and not only were the suffering poor of Joppa warmly clad, but, inspired by her loving life, "Dorcas Societies" even now continue their benign mission to the poor throughout the earth.—*Christian Budget.*

A USELESS MEMBER. (500)

1 Cor. 12:27.

"Yes," said Aunt Sarah, surveying her bandaged wrist, "the doctor says it's a bad sprain; and the minister says I know now how the church feels, in not having the use of all its members. The minister didn't mean that for just a joke, either; he looked at me as if he wanted to see how I'd take it. I had sense enough, too, to feel I deserved to have him say it to me. A word like that comes home pretty straight when one of your own members is useless, and worse.

"I've never thought just what being a member of the church meant before, though I've been one for thirty-five years. I've never felt obliged to do what the church wanted done. I felt it was a favor, my doing it at all, and half the time I let someone else do it instead. When I was through with work at home, and with what things I liked to do outside, then I was willing to do something in the church—if it was the kind of work that suited me. I guess I've been just about as useful a member to the church as the sprained hand is to me, all stiff and crippled, and refusing to bend more than an inch or two.

"There's lots of things I need to do, but I can't use this member to do them—that's certain. That's the way the minister has felt about me, I guess. I've been a useless member

for thirty-five years, that's the long and short of it; and, if the rest of the members had been like me, the church would have been as paralyzed as old Cousin Josiah Jones, that can't move hand nor foot. I'm ashamed of myself—I truly am—and things are going to be different from now on"; and Aunt Sarah nodded her head with firm determination, as she looked at the church spire from her window.

—*Forward.*

"SOMEBODY FORGETS." (501)

Heb. 13:16; Gal. 6:10.

A little boy, living in the most poverty-stricken section of a great city, found his way into a mission Sunday-school and became a Christian. One day, not long after, someone tried to shake the child's faith by asking him some puzzling questions: "If God really loves you, why doesn't he take better care of you? Why doesn't he tell somebody to send you a pair of shoes, or else coal enough so that you can keep warm this winter?"

The boy thought a moment and then said, as the tears rushed to his eyes: "I guess he does tell somebody, and somebody forgets."

The saddest thing about the answer is its truth.

Somebody forgets! That is one of the reasons for the pinched faces we see sometimes, and which haunt us for days after; for half-clad, shivering bodies and for cheerless homes. That is one of the reasons why there are children in this land of ours who have never heard Christ's name except in curses. It is the explanation for more than half the sin and sorrow of this world. Is it not high time for each of us to ask the question: "Am I among those who forget?"—*Epworth Herald.*

HUMBLE SERVICE. (502)

Matt. 25:21.

A poor woman, crossing one of the public parks, suddenly stopped and picked up something which she concealed in her apron. A policeman saw the act and followed her. She was ragged, and her furtive manner convinced him that she was making off with some article of value, such as is frequently dropped by accident in public places. He called to her roughly: "Here, what have you got in your apron?"

His threatening official tone frightened her, and she made no answer. Feeling sure that she had hidden a pocket-book or a jewel, he ordered her to show what she was trying to carry away, or he would arrest her. Then the poor woman timidly unrolled her apron, and revealed a handful of broken glass. The policeman stared at it a moment, and muttered:

"What in the world do you want with that rubbish?"

"I just thought I'd take it out of the way of the children's feet," she said meekly.

Whether she knew it or not, that woman put a gospel of love into her humble deed. She obeyed in spirit the Divine command to the ancient prophet, "Take up the stumbling-block out of the way of my people."

—*Christian Herald.*

ALWAYS TIME FOR THE MAIN THING. (503)

Acts 24:25; Luke 9:62.

There is nothing more common than the excuse that we have no time for the things of the spirit. That was the excuse of Felix, who, when the apostle reasoned with him of righteousness and the rest, said: "Go thy way for this time, when I have a convenient season I will call thee." When it was convenient, when he had time, he promised to hear Paul again. Of course, he never had the time. A poor woman had often sought the ear of Philip of Macedon for redress of certain wrongs, and always he put her off with the excuse that he had no leisure to hear her. "No," said the old woman at last, "then you are not at leisure to be king." What are we in the world for? Is it to make a name for ourselves or to get together so much money? Surely no one would say that. Our very claim to manhood, our only reason for living, is that we may have a part in God's plan for saving the world. To say that we have not time for what concerns the kingdom of heaven, then, is to say we have not time to live at all. We are cumberers of the ground if we are not doing God's work, no matter how busy we may be about other things.—Ex.

NO TIME FOR INDIVIDUALS. (504)

Matt. 25:40; Matt. 10:29-31

Julia Ward Howe once wrote to an eminent senator of the United States in behalf of a man who was suffering great injustice. He replied: "I am so much taken up with plans for the benefit of the race that I have no time for individuals." She pasted this into her album, with this comment: "When last heard from our Maker had not reached this altitude."

"If we have no interest in individuals," says one commenting on this incident, in this connection, "then we have no real interest in Christ, and he who waits till he can save many souls will never save one."—*Epworth Herald.*

RICH AND POOR. (504½)

Psa. 49:2.

It is as bad for the rich man to make believe that he is poor and so shirk his responsibilities, as for the poor man to make believe that he is rich and so ruin himself by extravagance.—Phillips Brooks.

G. Campbell Morgan's "Lessons from the Welsh Revival," in the form of a 16-page leaflet, is being used in England to promote the revival spirit there. The actual cost of these booklets per 100 postpaid is 30 cents. We believe no pastor could do his church greater service than to place one in each home. To this end we will furnish them at cost, 30 cents per 100 postpaid, and if any pastor cannot afford to pay that, we will send them on receipt of postage which is 11 cents per 100.

F. M. Barton,
708 Caxton Bldg., Cleveland, Ohio.

Practical Patriotism—For a Memorial Day Sermon.

HELP THE STRANGER. (505)

Lev. 19:33; Deut. 10:18, 19.

A young Dane, not yet twenty, came to this country, last September, and was struggling with the double problem of learning farm work and learning English. A very busy man, with many engagements from home, offered him a lesson a week in the winter evenings, if he would come to his house for it. It was over a mile, but he has never once failed to put in an appearance, although sometimes it has been through mountains of snow drifts, and already he reads fairly well in the Second Book, and can write and spell with remarkable correctness.

Another young Dane, just arrived, is to join his friend in the lessons; and their instructor offers his experience as a suggestion of what might be done for the thousands of foreign immigrants that are pouring into our country. He very properly believes that we owe just as great an obligation to the stranger within our gates, as we owe to the people on the other side of the world; and that the little bit of self-denial involved is a hundred-fold repaid.

—*East and West.*

AN IMMIGRANT'S DAUGHTER. (506)

2 Sam. 22:45.

The Hancock School, a public school for the girls, which is located at the North End, in the very heart of the foreign quarter of Boston, annually receives nearly three hundred children, representing fifteen or twenty nationalities, who can neither speak nor understand English.

When Mrs. Mary A. Livermore attended this school, from 1829 to 1836, there was only one foreigner in all the classes.

At the latest reunion, Mrs. Livermore writes, children of Polish, Swedish, Norwegian, Hebrew, and Italian immigrants took part in the musical entertainment provided by the class of 1898, and "the happiest address of the occasion" was made by a young Russian girl. Taking for her text the reverse of the greeting of the Roman gladiators,—"We who are about to *live* salute you,"—she told her seniors, in eloquent, impressive terms, what the school had done for her and her classmates, and what they hoped to do in return for "America, our country."

When this girl entered the school she could not understand a word of English. She has acquired the language, mastered certain textbooks, learned to cook and to sew. But the school has also guided her into habits of order, cleanliness, self-control, observation and kindliness; and, above all, it has imparted the American spirit and made her a patriot.

The immigrant may be an element of weakness in our political and social structure, but the children of the immigrant, if wisely directed, may buttress it at every point. No temporary exigency of politics should ever persuade us to forget that in our public schools the great work of nation-building continually goes on.—*Youth's Companion.*

WISE WORDS. (507)

Deut. 11:8, 9.

Whatever makes men good Christians makes them good citizens.—Webster.

To know the present time and what it bids us do is ever the sum of knowledge for all of us.—Carlyle.

Let every man ask himself with which of his faculties he can and will, somehow, influence his age.—Goethe.

Let us have faith that right makes might, and in this faith let us to the end dare to do our duty as we understand it.—Lincoln.

I don't know how any man can be a Christian and an American and despair. . . . I don't know how any man can be an American, even if he is not a Christian, and not catch something with regard to God's purpose as to this great land. When a man is both a Christian and an American, then he ought absolutely to glow with hope and the enthusiasm of humanity.—Phillips Brooks.

CHRISTIAN PATRIOT'S CREED. (508)

Josh. 1:5-8.

A Chicago minister, Rev. S. M. Johnson, has written what he calls "The Creed of Christian Patriotism." It is designed to set forth the duties of a Christian citizen. The trouble in communities where there is much corruption, may often be charged against the inactive Christian citizenship. If Christian men were as diligent in their political business as in their other secular pursuits, the corrupt politician would have a hard road to travel. Below is the creed drawn up by Mr Johnson:

"I believe that human governments are ordained of God, are bound in all their acts by his law, are essential to human welfare and are, therefore, to be loyally upheld.

"I believe that Christ's law, 'Render unto Caesar the things that are Caesar's,' binds me to the intelligent and faithful performance of my full duty as a citizen.

"I believe that that duty includes the following:

"The payment of all taxes justly assessed against me.

"The study of the questions to be decided at the polls.

"The knowledge of the several political districts in which I reside, and the records of the various candidates.

"To register and vote, and to exert a positive influence at every general and primary election, so far as I may, for the triumph of righteous men and measures.

"To take an active interest in public affairs and in my country's history and welfare.

"Thus believing, everywhere and always, the first affections of my heart and the first labor of my hands, next to that due to Christ's world-wide kingdom, shall be my country's."

WISE WORDS. (509)

Jer. 7:5-7.

President Roosevelt said recently in a public address that "a man is bound to work

for his living if he needs it. If not, he is bound to work for the good of the public. The old socialism was expressed by the phrase, 'The world owes me a living.' The new socialism, on the contrary, is embodied in Mr. Tait's little tablet in a magnificent English gallery: 'This art collection is presented to the city of London as a thank-offering for thirty years of business prosperity.'"

TRUE AMERICANS. (510)

Immigrants who are "foreign in name, but not in soul," are welcomed to our shores. The test was finely given in these lines from the ode prepared by the Rev. Henry Van Dyke for the one hundred and fiftieth anniversary of Princeton University:

And thou, my country, write it on thy heart,
Thy sons are they who nobly take thy part;
Who dedicates his manhood at thy shrine,
Wherever born, is born a son of thine.

SAVE THE CITIES. (511)

"The city is the Gibraltar of civilization."

"The city is to control the nation. Christianity must control the city; *and it will.*"

"The problem of how to save the slums is no more difficult than the problem of how to save the people who have moved away from them and are living in the suburbs, indifferent to the woes of their fellow mortals."

"He does most to Christianize the world who does most to Christianize America, and he does most to Christianize America who does most to save our cities."—*Epworth Herald.*

GOOD CITIZENSHIP TWO CENTURIES AGO. (512)

Rom. 13: 11-13.

When preaching at the opening of the Irish Parliament after the restoration of Charles II., Jeremy Taylor made an appeal which is not superfluous even now. He said:

"The best way to make men to be good subjects to the king is to make them good servants of God. Suffer not drunkenness to pass with impunity; let lust find a public shame; let the sons of the nobility and gentry no more dare to dishonor God than the meanest of the people shall; let baseness be basely esteemed, that is, put such characters of shame upon dishonorable crimes that it be esteemed more against the honor of a gentleman to be drunk than to be kicked, more shame to fornicate than to be caned; and for honor's sake, and the reputation of Christianity, take some course that the most unworthy sins of the world have not reputation added to them by being the practice of gentlemen and persons of good birth and fortune."

HUMANITY ONLY. (513)

Prov. 22: 2.

The poor represent man stripped of all extrinsic attributes of honor and reduced to that which is common to all mankind. On this naked humanity the world has ever set little value. It begins to interest itself in a man when he is clothed with some outward distinction of wealth or birth or station. A mere man is a social nobody. Christ, on the other hand, highly valued in man only his humanity, accounting nothing he could possess of such importance as he himself was or might become.

—A. B. Bruce.

AMERICA'S LOVE FOR LIBERTY. (514)

Josh. 4: 21-24.

Men of different races may love liberty, but they do not love her in the same way. "The Englishman," says Heine, "loves liberty as his lawful wife, the Frenchman loves her as his mistress, the German loves like his old grandmother." But he adds that the surly Englishman may get out of temper with his wife and put a rope around her neck, the inconstant Frenchman may desert his mistress and flutter about the Palais Royal for another, but the faithful German will never forget his dear old grandmother, but will keep a nook for her in the chimney-corner, where she may spin fairy tales to the listening children. But had Heine ever visited the United States he would have said that the American loves liberty like his home, within whose sacred circle the wife reigns an undisputed queen; brutality and inconstancy cannot enter without public shame, and the dear old grandmother passes on to the little brood of patriarchs gathered around her knee, instead of a peasant's childish mythology, the thrilling story of a nation's birth and struggle for independence.—David J. Hill.

RELIGION AND CITIZENSHIP. (515)

1 Pet. 2: 13-17.

"This country stands in sore need of a closer touch between its religion and its public life. It would be a good thing, both for the churches and the country, if the next revival of religion could take place in politics rather than in the churches; if men could awaken to the necessity of making politics clean, of divorcing them from corruption, of attracting into public life the cleanest, finest, and ablest men, and of securing everywhere some sort of harmony between the New Testament and the political life of the Nation."—*The Outlook.*

It is one of the most encouraging signs of the times that the divorce between religion and the practical affairs of this life is rapidly passing away, and the Church is grasping the idea that true piety has to do with the life that now is, as well as with that which is to come. The best preparation for the New Jerusalem hereafter is to make the town where we dwell a New Jerusalem so far as we can. To do this, we can not simply remain in our church edifices singing songs and saying prayers and dwelling with rapture on the thought of the "Sweet By and By," but must go down into the hurly-burly of fighting with the wild beasts at Ephesus who live by plunder of the weak and by the fruits of crime in our midst.

—*American News.*

✓ Thoughts for the Communion Address. ✓

HE WENT BEFORE. (517)

Heb. 4:15.

Christ's heart was wrung for me, if mine is sore;
And if my feet are weary, his have bled;
He had no place wherein to lay his head;
If I am burdened, he was burdened more.

The cup I drink, he drank of long before;
He felt the unuttered anguish which I dread;
He hungered who the hungry thousands fed,
And thirsted who the world's refreshment bore. —C. G. Rossetti.

PREPARATION FOR PASSOVER. (518)

1 Cor. 11:23-27.

I. The Passover prepared. When God delivered the Israelites from Egypt, passing over the families in the houses whose doorposts were sprinkled with blood, he was giving primary lessons in the doctrine of the cross. The annual celebration by the Jews which recalled the Passover was a lesson concerning deliverance of souls from sin. Because of the blood on the doorposts God had passed over his chosen, when he smote the people for their wickedness. Now the time had come for a new lesson, which is to be learned by us and our children. "Christ, our Passover, is sacrificed for us." His blood of the new covenant is shed for many for the remission of sins. If we accept that sacrifice, God passes over us when he pronounces judgment on sinners. "There is therefore now no condemnation to them that are in Christ Jesus." This is the chief lesson taught by the Lord's Supper. Each time we partake of it, we should take the steps which our Lord took when he instituted it. And every one who is a disciple of Christ ought to take the Lord's Supper, for our Lord commands all his disciples, saying, "This do, in remembrance of me." Now our Lord's preparation for this last Passover was:

1. Deliberate. He had thoughtfully and eagerly anticipated it. "With desire," he said, "I have desired to eat this Passover with you." The place was carefully selected. Two of the disciples were sent to make it ready. They all went to the guest chamber at the appointed hour. The Lord's Supper is richer in meaning than the Passover. It requires the preparation of mind and heart made by private meditation and by the gathering together beforehand of disciples for prayer, conference and instruction.

2. It was exclusive. "I shall eat the Passover," he said, "with my disciples." Only those who had openly and fully surrendered themselves to him were invited to partake of that sacrament which testified to his death for the remission of sins. To include others would be to do them harm and to mar the rite for those who understand it.

3. It was familiar. He drew closer than ever to his disciples in the hours when he taught them how to commemorate his sacrifice. His conversation with them is fathomless in its tenderness. He talked with them concerning the things of his kingdom rather as their Elder Brother than as its King. Nowhere do disciples draw nearer to Christ than when they make themselves ready for his supper. These times are to be cherished as the warm spring hours of spiritual growth.

4. It was solemn. The greatest tragedy of the world's history was at hand. Our Lord's manner, words and actions were filled with the consciousness of it. When we show the Lord's death at his table our thoughts and songs and prayers may be sweet, tender and even exultant, but the suggestions of the crucified Christ are so intense, the reminder of our sins, such as made it necessary for him to die, is so impressive, that our love and hope will always be solemnized by awe and penitence. —A. E. Dunning.

THE CONVERSION OF CHIEF JUSTICE CHASE (519)

1 Cor. 11:26.

In concluding the Communion Service at the opening of the New England Conference, Bishop Newman related, in substance, the following incident:

"I had observed, when I was pastor of Metropolitan Church, Washington, that when I was administering the Communion, Chief Justice Chase always retired. I was impressed that I ought to talk with him about the matter, so I asked him why he did not come to the Sacrament; to which he replied: 'I am not a Methodist, and I am not good enough.' Said I: 'We will omit consideration of the former point and speak of the latter.' Then I turned to the Communion invitation and read: 'Ye that do truly and earnestly repent of your sins' —'Stop right there' said the Justice. And for a mortal hour we talked on repentance.

"A while after, as I was administering the Communion, Mr. Chase was present. After all had communed who seemed to wish to do so, I waited still, and said: 'Is there another who wishes to come? If you feel worthy, you are not fit to come. If you feel unworthy, but repent of sin and trust in Christ, come.' With that the Chief Justice arose, and with face resting upon his bosom he came to the altar. We lingered, for a soul was seeking God. By and by I administered the Communion to him. Finally he rose upon his feet with head erect and the smile of forgiving grace on his face."

THE SACRAMENT. (520)

1 Cor. 11:27.

Because it is Christ's command it must not be allowed to become a mere form. I am told that in old Trinity Church, New York City, they have a good deal of trouble with the relic hunter and curiosity seeker. These people inquire of the sexton when the Communion Service is to be held and ask if, on that particular day, they will use in Communion the rare old silver plate presented to the church by Queen Anne or King George. If they learn that the souvenir plate is to be used they remain so they may be able to tell their absent

friends that they took the bread from the old plate. To such people it is not a Sacrament but a sacrilege. To such people the Communion can have no holy significance.

—M. E. Harlan.

A MEMORIAL FEAST. (521)

Luke 22:19.

In a beautiful country home in western New York, every twentieth of June gathers a happy company. Nearly fifty years since the surrounding country was devastated by forest fires, but a little creek checked the flames and turned them away from this estate. Although nearly all who lived there have passed away, yet their descendants still spread the feast to commemorate the day of their Providential deliverance. Such a feast was the Passover of the Jews. But the deliverance from death in Egypt was but a shadow of deliverance from eternal death; and it was peculiarly fitting, at this time when flowers were blooming, as banners of victory over winter, when Jerusalem was filled with new life, that Jesus should reveal to his disciples the true Paschal Lamb and institute that feast which we keep because "Christ, our Passover, is sacrificed for us."

—*World Evangel.*

COMMUNION BOND. (522)

Ours is the bond of love divine,
Which knits us each to all and all to each;
That love whose ever lengthening cords can reach
From the white choir around Thy heavenly shrine
To those who come in faith today
Here to remember Thee.

—R. Brown-Borthwick.

STATED MEANS OF GRACE. (523)

Heb. 10:25.

Professor Drummond is the giver of a thought which puts a much larger estimate upon what we call the stated means of grace than people generally are accustomed to do. "We can not always sit at the communion-table," he says. "We partake of the feast not so much as a luxury—though it is that—but to give us strength to work. We think our Sabbath services, our prayers, our Bible reading, are our religion. It is not so. We do these things to help us to be religious in other things. These are the mere meals, and a workman gets no wages for his meals. It is for the work he does. The value of this communion is not estimated yet. It will take the coming week to put the value upon it. In itself it counts little; we shall see what it is, by what we shall be."

—*Northern Christian Advocate.*

A MEMORIAL. (524)

1 Cor. 11:25.

Illustrating the Last Supper as a memorial of his death, a widowed mother once said to me: "Every month I take my children and visit my husband's grave. There, on pleasant summer days, while sitting in the shade, I strive to impress upon them what they owe to their father's diligent life and noble character." Is not this feast our opportunity to meditate upon what we owe to the Lamb of God?

THE LAST SUPPER. (525)

John 14:30, 31.

"The Supper which Christ held with his disciples when he gave them his farewell, must have been full of friendly heart intercourse; for Christ spoke just as tenderly and cordially to them as a father to his dear little children when he is obliged to part from them. He made the best of their infirmities and had patience with them, although all the while they were slow to understand, and still lisped like babes. Yet that must, indeed, have been choice friendly and delightful converse when Philip said, 'Show us the way,' and Thomas said, 'We know not the way,' and Peter, 'I will go with thee to prison and to death.' It was simple, quiet table-talk; every one opening his heart and showing his thoughts freely and frankly, and without restraint. Never since the world began was there a more delightful meal than that."—Luther.

An illustration has value and charm in its axiomatic clearness. A preacher of great power, in speaking of the difficulty God's Spirit would have in entering a man whose whole being was blocked with sin, said, "You may hold a corked bottle under Niagara Falls, and you won't get any water in the bottle" "Why, anybody knows that," said a child who overheard this illustration. Yes, and the preacher's very power lay in his ability to put truth in such a form that anybody might understand it.

Biblical Encyclopedia. There are some things I would like to say to you which can't be said well in an advertisement. That over twenty-five years of literary labor was expended upon it—that it is the compendium of all Biblical literature up to the present; that I am satisfied that you will use it more than any other work in your library. Some publishers put a fancy price, $5.00 per volume, on theological works, boom them a year or two, drop them, then offer them as premiums or for little or nothing, because the work had no intrinsic or permanent value in the first place. The price I put on this work ($12.50 cash) is the permanent price and the five volumes will be worth that ten years from now.

(See inside front cover.)

Four Books Worth Looking at.

Religion and Science, by Calderwood. These lectures were so popular that they were repeated at Edinburgh. Price has always been $1.75; now $1.50.

Art of Illustration, by Charles H. Spurgeon, at $1.00.

Christian Leader: "The young minister is told not only how to employ the stories, but where to look for them as well. No minister who reads it and acts upon its suggestions will fail to preach with greater effect."

The Funeral Manual, outlines of funeral addresses, interment or committal services of different churches; a comfort to any pastor. Bound in limp leather, $1.00 postpaid.

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The New York Observer says: "It contains much that will aid the pastor in the performance of a duty which is often trying and delicate."

Published by F. M. BARTON, Cleveland, O.

Illustrations from Recent Events and Current Literature.

AVARICE. (526)

1 Tim. 6:9; Prov. 28:20; Jer. 17:11.

Away from the intoxicating spell of dollar-making, this remarkable man is one of the most charming and lovable beings I have ever encountered; a man whom any man or woman would be proud to have for a brother; a man whom any mother or father would give thanks for as a son; a man whom any woman would be happy to know as her husband, and a man whom any boy or girl would rejoice to call father. But once he passes under the baleful influence of "the machine," he becomes a relentless, ravenous creature, pitiless as a shark, knowing no law of God or man in the execution of his purpose. Between him and coveted dollars may come no kindly human influences—all are thrust aside, their claims disregarded, in ministering to this strange cannabalistic money-hunger, which, in truth, grows by what it feeds upon.—T. W. Lawson in "Frenzied Finance," *Everybody's Magazine.*

POWER AT THEIR DOORS. (527)

Luke 24:49; Acts 1:8.

Farmers throughout the United States, especially in regions traversed by swift-flowing streams, are beginning to realize that close to their doors is an opportunity to apply electricity to the work on the farm. The old dams along neglected water-ways, which years ago supplied the small mills with power, are being rebuilt, and the old mill-races have been dredged and cleared of rubbish. Each dam and race may yield several horse-power; and the generating plants, poles, wires, etc., are simple and inexpensive. Farmers who, a few years ago, worried along with a score of kerosene lamps and lanterns, now light their houses, barns, and barnyards with electricity, and use the same power to pump water for house and stock.

Is it possible that the church is neglecting natural advantages that might be turned into electric light from the Kingdom of Heaven?

A TELESCOPIC CHURCH. (528)

1 Cor. 3:2; Heb. 10:25.

In the current issue of *Everybody's Magazine* is the following, which will interest both pastors and parishioners:

To a church in a small western town came a young minister, fresh from a theological college. On one bright Sabbath morning, he preached his first sermon to a crowded house. He was naturally elated at that, and, somewhat crestfallen when on the second Sunday his congregation was considerably smaller. On the third Sunday, his audience was not only much reduced, but it seemed to him that the church edifice itself looked smaller, much smaller.

Knowing this was impossible, he rubbed his glasses clear, and preached his sermon. On the fourth Sunday, the house of God looked like a hen-house, and, thinking he was losing his reason, he asked the sexton for particulars.

"Why certainly," said that worthy; "this church is getting smaller every Sunday, but it is compelled to keep pace with your congregations. That is one of the conditions exacted by the philanthropist who built it some years ago."

And then the sexton took the young preacher down in the cellar and showed him the machinery and levers that regulated the size of the church. With a simple touch of the hand he could stretch the building out like a concertina, or contract it at will. The minister caught his breath and waited for more.

"You see, it was this way," continued the sexton, "one of our rich men, with an eccentric turn, was determined that no minister should preach to empty benches in this town; so he designed a church that would fit any preacher in the country. While your congregations have been getting smaller every Sunday, you have always talked to a full house. Why, I have seen this church so small that only myself and the minister could get into it. You see, it is my business to regulate the size of the church; all you have to do is to furnish the congregation——"

But the young preacher stayed to hear no more, and his suit case was packed that night with trembling hands. As he left town the next morning he noted that the church had resumed its normal condition; it was as big as on his arrival, and ready for another embryo Spurgeon or Beecher.

The size and power of the church before the world are dependent upon the church members themselves.

INNER AND OUTER SUNSHINE. (529)

Gal. 5:14, 22; 1 Cor. 13:1, 13.

A wealthy Cleveland lady brought with her from Porto Rico the child of a drunken father, from whom she purchased the boy after rescuing him while sick from brutal treatment. Grateful to an extraordinary degree, he watched for an opportunity to relieve his benefactress in the management of the home. Quickly he learned the science of house-keeping and now presides over those duties in the Lindsley home and dinner is never late.

A reporter interviewed him, and asked: "Would you like to go back to your home, Rafael?"

"No, I like America better."

"But the sunshine and gladness of the southland; don't you miss it?"

"Ah, no; that is the sunshine of the fields. It makes fevers and chills. But here, ah, here is the sunshine of la corazon and la animo—the sunshine of the heart and the soul."

THE MERCIFUL RELIGION. (530)

Mark 9:37; Luke 18:16.

Two Calcutta young men had come to ask whether we would adopt a little orphan boy and train him. His relatives were Hindus, but they were quite willing to have him become a Christian. I suggested that they should get the mission belonging to their own church to

adopt the child. Then out came the truth: The elder of the two men said, "I am a Hebrew." They were Jews; the child was the nephew of an Ayah (nurse) employed in one of their houses; and they had thought we should be willing to adopt him. Seeing how the matter stood, I at once undertook to find a mission school or orphanage in which the child would be received, and the two Jewish youths shook hands warmly and departed. Arrangements were very easily made for the reception of the child.

As I thought over the events of the day, a great joy filled my heart. Here we are in a great city, with all the religions of the world round us, opposed on every hand, condemned and scorned by all, specially by Hindus and Mohammedans. Yet as the blind and the lame came to Jesus, so still his followers are able to befriend the blind; and as he took the little children in his arms and blessed them, so when there is a child whom no one cares to have, the Mohammedan, or the Hindu, or the Jew, knows perfectly well that the little one will be welcomed by the followers of Christ.—J. N. Farquhar, Y. M. C. A. Secretary at Calcutta.

THE BOY WHO "STARTED" NIAGARA SUSPENSION BRIDGE. (531)

There lately died at Lincoln, Nebraska, a man named H. J. Walsh, who had an important part in the construction of the first suspension bridge at Niagara Falls. Mr. Walsh was born in Ireland in 1834, but was taken to America when he was a baby, his parents going to live at Niagara Falls, New York.

When he was still a boy, the first steps for the construction of the suspension bridge were taken. The first thing of all was to stretch a single wire across the chasm. The engineer in charge had thought of a way to get it across.

"What boy was the best kite-flyer in town?" he asked a resident.

The Walsh boy was named, and the engineer asked that he might be brought. He was made to understand that he must fly his kite across the Niagara River. He flew it across, and allowed it to come down on the other side. Men were there to seize it. Then the engineer attached a wire to the string on his side, and the men on the other side detached the kite, and by means of the string drew the wire across. By this, in turn, a cable was drawn across, and the bridge was well begun.

A TOUCH OF KINDNESS. (532)

2 Pet. 1: 7.

"I was waiting for a train a little while ago in England. A man came to me and said: 'You don't remember me?' I said, 'Yes, I do. I remember you when you were a boy. When did I see you last?' 'Don't you remember while you were preaching to 3,000 people you saw me and called me up on the platform?' 'Well, what of that?' 'Sir, you saw that I was low down and you said to me, "Whenever you see me, whatever company I am in, come and shake hands with me, because I knew you when you were a boy." That was the turning point of my life. I don't know what you preached about, but I said if you would shake hands with me like that there is some hope for me. That was nineteen years ago. I am a prosperous manufacturer now, and have a blessed wife and family.'

"'You have forgotten the text,' I said. 'Yes,' 'And you don't remember the sermon?' 'No.' 'That sermon that I had prepared so carefully!' Yes, but the grasp of the hand saved him. One little bit of love weighs down all oratory, or whatever you like to call it."

FAMILY WORSHIP. (533)

Deut. 6: 6, 7; Josh. 24: 15; Acts 16: 33, 34.

Governor Mickey, of Nebraska, speaking before the Methodist Social Union, in Chicago, said some very earnest things about religion in the home. In the course of his remarks he said:

"My observation is that in recent years there has been a gradual abandonment of family worship in many instances and that religion, as a part of the family instruction, is neglected. In such homes the idea prevails that religion is solely an adjunct of Sunday and that its exemplification is properly confined to the church service and the Sabbath School. Christian people should be aroused to this tendency of the times. The home that is not a praying home falls far short of what a true home should be and its influences do not make for the highest ideals of life. The family altar is an impregnable defence against the onslaughts of sin and iniquity and any influence that tends to destroy it is a thrust at the very life of the church itself. I trust that a reaction will quickly follow and that every church communicant will be brought to realize that the family altar is religion's surest defense and the nation's safeguard as well."

THE WAY OF POLITICIANS. (534)

Is. 10: 1, 2; 2 Sam. 15: 2-6.

What do party platforms mean? What is the "true inwardness" of political speeches? Woe to a republic when platforms and speeches are made merely to catch votes, and not primarily to express honest convictions and sturdy purposes. Electors must look beneath professions and judge parties and platforms by accomplishments and consistencies of conduct. It is not impossible that America—the United States is America, now—can produce politicians of the Disraelian sort. That facile phenomenon Disraeli, "astonished and amused the public," says Justin McCarthy, "toward the close of 1867, by a declaration he made at a dinner which was given in his honor at Edinburgh. The company were surprised to learn that he had for many years been a thorough reformer and an advocate of popular suffrage, and that he had only kept his convictions to himself because it was necessary to instil them gently into the minds of his political colleagues. I

had,' he said, 'to prepare the mind of the country, and to educate—if it be not arrogant to use such a phrase—to educate our party. It is a large party, and requires its attention to be called to a question of this kind with some pressure. I had to prepare the mind of Parliament and the country on this question of reform.' All the time, therefore, that Mr. Disraeli was fighting against reform bills, he was really trying to lead his party 'with a gentle hand, thither, oh, thither,' toward the principles of popular reform. This, then, people said, is what Vivian Grey meant when he declared that for statesmen who would rule, 'our wisdom must be concealed under folly, and our constancy under caprice.'"

THE STATE APPEALS TO Y. M. C. A.

Psa. 119:9; 2 Sam. 18:5. (535)

Hon. John Barrett, American Minister to Panama, has sent to the International Committee of the Y. M. C. A. a strong appeal for the establishment of an Association in the city of Panama. Mr. Barrett writes:

"My suggestions are prompted not alone by my own investigation of the field, but by conferences I have had with members of the Canal Commission, Chief Engineer Wallace, Consul-General Gudger, and with others interested or competent to express an opinion.

"Summed up in a few words, we have a critical state of affairs here. There are already nearly 200 young men in Panama and Colon, or near these cities, who have recently graduated from American engineering institutions or left agreeable surroundings in the United States to undertake the work here, and who have absolutely no place of rendezvous, entertainment, amusement or worship. The only public places to which the majority can possibly go at night are the gambling houses or saloons. There are two local clubs, but only a few of these young men can afford to join. Estimating the present number at 200, there will be 300 or 400 inside of a few months more, while, in addition to them, there will be several hundred other young men coming into Panama and Colon and the Canal Zone connected either directly or indirectly with the construction of the canal. Then there are some 400 marines not far from Panama who have no attractive place to visit if they leave their camp."

The *Boston Evening Transcript*, commenting editorially on this appeal from Minister Barrett, uses these words:

"What the Federal Government and the Canal Commission cannot do directly, it can do by calling upon an agency like the Young Men's Christian Association, trusting to it to admit to all its recreative, educational and social privileges, Protestants and Roman Catholics alike. The less dissipation, homesickness, and waste of manhood among the engineers, marines and soldiers which will result, the better the national record for celerity and thoroughness of execution of the vast task. From a purely selfish standpoint the policy which Mr. Barrett urges is wise."

Why fritter away your time and effort in sermon preparation? Note down your thoughts, illustrations and outlines opposite the text they refer to.

Dr. Banks said that if he had an interleaved Bible like one of these ten years ago it would be worth $1,000 to him now.

The Bible referred to is the only interleaved Bible that will fit the coat pocket. It is a minion, India paper, leather lined, silk sewn, divinity circuit, red under gold, a leaf of linen writing paper between every two leaves. We have sold a hundred or more of these books for $6.50, but during November we will send them postpaid for $5.00. If not satisfied, you may return the Bible, or $2 on receipt and $2 per month for two months.

In response to a demand for an interleaved Bible for the study table, we had prepared Nelson's Bourgeois American Revised Bible, interleaved between every leaf. It is leather lined, silk sewn, divinity circuit, red under gold, and is the book Nelson sells for $9.00. During May we will send this Bible to you and you can pay $7.50 on receipt of same, or $2 00 cash and $2.00 per month for three months. Or you can return it if not satisfactory.

Our Bibles have to be of unusual value to sell by mail, and we select Bibles that will give you good service. Sincerely, F. M. BARTON,
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SUNDAY EVENING SERVICE.

BY JAMES L. HILL, D. D.,

Is a book no pastor can afford to ignore. A few of the ten chapters are: Men's Sunday Evening Club Plan, The Musical Plan, The Lecture Sermon Plan, etc.

The author's large experience as a successful New England pastor, lecturer, evangelist, and Christian Endeavor worker, afforded him unusual opportunities for observation and study in methods pertaining to Christian activities, and eminently qualifies him to speak on the subject.

And a voice said, "What thou seest write." Some of the ideas in this book were first presented by him to the ministers' meeting in Boston. Their discussion and press comments caused them to be repeated before different Conferences of Churches; which brought out and emphasized the stronger elements of the argument, that evangelistic and reformatory work is best secured by the indispensable public service on Sunday night;—out of which this helpful handbook has been evolved. Sent postpaid for $1.00, or with Current Anecdotes one year for $2.00.

F. M. BARTON, Publisher, Cleveland, O.

G. CAMPBELL MORGAN'S "LESSONS OF THE WELSH REVIVAL."

We published this sermon in the March issue of Current Anecdotes and offered to furnish it at cost for distribution. Its usefulness for this purpose is shown by orders that amounted to nearly 35,000 in two weeks. One press can hardly supply the demand. Many have written us stating that in providing these booklets at prices that permitted their wide distribution would no doubt have a great influence in extending the revival spirit.

If you have not read Mr. Morgan's words in the March number, read them. They will cheer you up and renew the hopeful spirit within you.

The price per 100 postpaid is 30 cents. Do you want to help make the circulation of this booklet, which can be read in three minutes, reach the 200,000 mark? It has now passed the 100,000 mark. If so, send on your orders.

F. M. Barton, 706-712 Caxton Bldg.,
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Preacher's Scrap Book.

SATAN OVER-REACHING HIMSELF. (536)

An old Persian fable reads thus: God created the earth a vast, level, barren plain, with not a green thing on it to be seen—not a flower, not a bush, not a tree on it. He came forth to view His new creation, and determined to adorn it with beauty; and He sent His angels to sow broadcast over the world the choicest seeds, that should spring up in beauty. Satan followed, and saw the unburied seed lying all over the earth, and he said: "This is the work of the Almighty, and I will destroy it." So he went to work, and every seed that could be found he buried out of sight in the soil; and as if to make his work complete, he summoned the rains of heaven, and they fell upon the earth and saturated it, that the seed might rot away. Then, with a malignant smile of satisfied pride, he looked to see the chagrin of the Almighty when He should behold His work destroyed. But as he gazed, the seed germinated; it broke through the ground, and came up in forms of beauty everywhere; and the apparent ruin had become an Eden of loveliness, of beauty.—Zachary Eddy, D. D.

"BE READY." (537)

Exodus 19: 11-15; 34: 2.

Of modern strategists the greatest was Von Moltke, and with him silence was almost a religion. If he could express his will with a gesture he preferred not to open his lips at all. Thus, when he was dining, he would point to the dish he desired, and his attendant learned to keep an eye alert for his master's hand rather than an ear open for the great man's voice. The general was in bed when news came that the French had declared war. An aide-de-camp awoke him with the intelligence, upon which Von Moltke's sole comment before going to sleep again was:—

"Second pigeon hole on the right, first tier."

There the amazed aide found a bundle of papers containing mobilization plans, and an outline of the campaign with the French.

MASTER AND PUPIL. (538)

Apropos of the discussion in France of a proposition to abolish the bachelor's degree and some of the examinations that go with it, some stories are told of famous examiners in the colleges. One of the most redoubtable of these was the elder Ampère, the famous man of science, who was for a time a professor in the College of France.

Ampère was kind-hearted to a fault, but eccentric; and the erratic character of his examinations made them a sort of a show, to which people resorted as to an entertainment.

Though kind, he was hot-tempered, and occasionally gave way to outbursts of which he instantly repented. Once, at an examination, some mistaken response of a student led him to lose his temper and to exclaim to the youth, "You are a donkey!"

The student was as hot-blooded as he. "It's you who are the donkey!" he shouted back.

By this time Ampère's anger was all gone, and the philosopher and gentleman asserted himself. "Perhaps it is—perhaps it is," he answered, "but nevertheless I imagine that, if you begin your demonstration anew, you will recognize the fact that you are mistaken."

The student recommenced his demonstration, and under this temperate admonition, he discovered his mistakes and acknowledged that he was wrong.

"And now, my dear boy," said the professor, "you see that I am not a donkey, and that you are not one, either. I had no right to call you by the name of that animal—which, however, is so patient, calm, faithful and laborious a creature that I am not sure but it was he whom you and I were insulting just now, and not each other!"

FANATICAL OPPOSITION TO FICTION. (539)

Jer. 36: 21, 23; Acts 19: 19.

Without doubt we suffer from a surfeit of fiction; without doubt the reading of much fiction is more than a waste of time. But, also without doubt, some fiction is good, and without it literature would be infinitely poorer, and mankind would have one less very fruitful source of intellectual and moral profit. Some of the Puritans of John Bunyan's day were terribly shocked at the appearance of "The Pilgrim's Progress." "Nobody," says Macaulay, "but himself saw a line of it till the whole was complete. He then consulted his pious friends. Some were pleased. Others were much scandalized. It was a vain story, a mere romance about giants, and lions, and goblins, and warriors, sometimes fighting with monsters, and sometimes regaled by fair ladies in stately palaces. The loose, atheistical wits at Will's might write such stuff to divert the painted Jezebels of the court; but did it become a minister of the gospel to copy the evil fashions of the world? There had been a time when the cant of such fools would have made Bunyan miserable. But that time was passed; and his mind was now in a firm and healthy state. He saw that, in employing fiction to make truth clear and goodness attractive, he was only following the example which every Christian ought to propose to himself; and he determined to print."

SELFISH GIVING. (540)

Matt. 2: 2.

Louis XI once made a donation of the whole county of Boulogne to the Blessed Virgin, a deed being drawn up in due form, signed, sealed, and delivered to the proper officers of the church. There was only one shabby part of the transaction—he kept the whole of the revenues for himself! May no Christian today so present his Epiphany offering to the King of Kings.—John N. Norton.

THE STAR AND THE MAGI. (541)

Matt. 2:1, 2.

Why was the east thus honored? The east was the scene of the first revelation of God. The fountains of inspiration were first opened in the east. And, after the flood, the first family of the new world was planted in the east. The chief population of the world is in these regions. And in the middle of them the star of Christ first appeared. Led by it, the wise men passed through many nations, tongues and kindreds, before they arrived at Judea; bearing tidings to the world that the "Desire of all Nations" was come. Even to Jerusalem herself they brought the first intimation that her long-expected Messiah was come. And now, as the east was honored in the first age, in thus pointing out the Messiah to the world, so now again it is bearing witness to the truth of his religion, and of the divine power of its doctrines in convincing the understandings and converting the hearts of men.

The venerable Swartz and other pious Germans carried the Bible back to the east, and men were brought to the knowledge of the truth. In July, 1806, the Hindoo churches had a jubilee commemorating the arrival of the two first Protestant missionaries on July 9, 1706. * * * You are now to present your gifts before him who was born Saviour of the world; and to send back those glad tidings to the east, which the east once sent to you, that the "Desire of all Nations is come."

[From a sermon by Rev. Claudius Buchanan, preached Feb. 26, 1809, which produced a surprising sensation. "It may be considered an inspirer of missionary sermon."]

KING OF THE JEWS. (542)

Matt. 2:1, 2.

The King of the Jews has become the Sovereign of the world. For that which is most deeply working in modern life and thought is the mind of Christ. * * * But the gospel which he proclaimed was not limited to the Hebrews; it was a gospel for the nations. The Jewish rite of circumcision, a symbol of exclusiveness, cutting off one nation from all others, was exchanged for baptism, the symbol of universality, proclaiming the nearness of all to God. This was a gospel for the world, and nation after nation accepted it. At last the Roman empire crumbled into fragments; but every fragment was found pregnant with life. It broke not as some ancient temple might break, its broken pieces lying in lifeless ruin, overgrown with weeds; rather as one of those mysterious animals break, of which if you rend them asunder, every separate portion forms itself into a new and complete existence. Rome gave way, but every portion became a Christian kingdom, developing the Christian idea after its own peculiar nature.—F. W. Robertson.

THE PILOT AND THE LIGHT. (543)

John 8:12; Isa. 9:2; Matt. 4:16; Rev. 21:23.

An old pilot died not long ago in Boston. He had held the pilot's commission for nearly seventy-five years; and for almost all that time he was a follower of Jesus Christ. As he was passing away, his face brightened, and he started up with this expression:

"I see a light."

His friends thought his mind was wandering, and that he was in imagination on the sea, and they said:

"Is it the Highland light?"

He said: "No."

A moment more, and he repeated the sentence: "I see a light."

They asked him again: "Is it the Boston light?"

And he answered: "No."

For the third time he said: "I see a light."

They said again: "Is it the Minot light?"

"Ah, no," he said, "it is the light of glory! Let the anchor go!"

And they slipped the anchor, and the old pilot stood before him.

LOOKING BACKWARD (544)

Mark 8:36.

What difference will it make a thousand years from now whether you

Lived in a mansion or a cottage,
Wore "Tailor-mades" or "Hand-me-downs,"
Sported silk socks or woolen,
Ate canvas-back duck or hamburg steak,
Slept in a hand-carved bed or an iron one,
Traveled by automobile or trolley,
Owned a fast horse or a plug,
Belonged to a fashionable club or were a stay-at-home,
Walked on velvet carpets or ingrain,
Sat on Louis XIV furniture or wooden-bottomed,
Used solid silver or plated,
Stuck diamond studs in your shirt-fronts or mother-of-pearl,
Sipped green turtle soup or tomato,
Had a million in bank or nothing at all?

But it will make a mighty big and eternal difference whether you were a

Man of honor or a scoundrel,
Truth-teller or a liar,
Brave fellow or a coward,
Straightforward chap or a sneak,
Worker or a loafer,
Patriotic citizen or a boodler,
Chivalrous friend or a selfish curmudgeon,
Generous giver or a stingy skinflint,
Humane employer or a sweater,
Conscientious workingman or a shirk,
Loyal husband or a social leper,
Lover of your children or a brute,
Practicer of self-control or a slave of appetite,
Conversationalist of clean lips or of foul,
Reader of pure books or of filthy,
Believer in God or an atheist,
Confessor of Christ or a denier,
Reverer of the Bible or a scoffer,
Striver after righteousness or an indifferentist!

These things will bear a little thinking about!

There is the almighty dollar, indeed.
But there is also the immortal soul.
"What shall it profit a man . . . ?"
—*Western Christian Advocate.*

THE LIGHT THAT FAILED. (545)

Matt. 5:16.

He was propelling his wheel homeward in the dusk of evening, when a policeman halted him. The gruff voice of the blue-coat quickly dispelled any mystery that shrouded the incident, with the question, "Where's your light?" He added, "You are violating the ordinance and are liable to arrest and fine." Sure enough! His light had failed at a rough crossing a block or two back and he had not noticed it.

A reprimand, a caution, a promise, a release, and on he went; but with every revolution of the pedal he repeated to himself, "Let your light so shine." The law of the land is, You must have your light burning. The law of God, Let your light so shine. He had just violated the first; was he obeying the second? —*Western Christian Advocate.*

An Object Illustration.

THE PRESSURE OF THE WORLD.

Fill a plate with water and place upon it a candle three or four inches long. Light the candle and place over it a large-necked empty bottle. Quickly the flame begins to vacillate, finally goes out, while the water rises in the bottle. The burning candle consumes all the oxygen in the air in the bottle and that produces a lack of equilibrium between the gas in the bottle and the pressure of the atmosphere outside.

Now the atmospheric pressure outside compels the water to rise in the bottle until the pressure of the gas in the bottle, increased by the weight of the water, restores the equilibrium.

Man is living in a world of sin. The pressure is constant. As long as he keeps a sufficient supply of God's grace in his heart all goes well, but the very moment, through carelessness or indifference, his supply of grace runs low, he feels the pressure of the world and realizes that where grace once abounded sin now abounds.—A. S. Haskins, Irving Park, Chicago, Ill.

The Homiletic Year—May.

By Rev. G. B. F. Hallock, D. D.

MEMORIAL DAY.

THE PRICE OF MANLY FREEDOM.

"And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free-born."—Acts 22:28.

I. Freedom is never given for nothing. Paul was free-born because his father was given the Roman citizenship either for money or for distinguished service, and the costly privilege descended as a birthright to his son. If we are born free, it is because others before us received this freedom at a great price and handed it down to us.

II. Freedom is worth little unless we have strength to keep it and virtue to use it. An emancipated slave may be no better off than in slavery. Paul would have been scourged if he had not stood up for his rights, till "they departed from him which should have examined him; and the chief captain also was afraid . . . because he had bound him."

III. Freedom is a vain thing unless it is used to some noble purpose. Paul used his to tell some home truths to the Jewish leaders, and to spread the knowledge of the Lord Jesus for the help of needy men. Our soldiers, who died to make this a free nation, were gloriously free in their devoted service. Are we using our freedom so that the great price they paid is not wasted? Only so can we really keep it.—Author unknown.

THE HERITAGE OF NOBLE TOIL.

"Other man labored and ye are entered into their labors."—John 4:38.

The service done us by the men who died for their country may seem beyond our power to repay. We cannot die for them. They are beyond any gift by which we can declare our gratitude. But we learn from the great Captain of our salvation that his reward in dying for men is that men should enter heartily into the new life that his death made possible to them, and we can in like manner honor the country's martyrs by entering into their labors. How shall we do this?

I. We ought to catch their intense love of liberty. The idea of freedom was bright in the days of the war of emancipation. We ought to thrill with the thought of the great emancipator and his work.

II. We ought to appreciate their devoted determination to save the Union. The disruption of our country would have been a great loss to civilization. They saved us from that and kept the Union whole. Let us preserve what they saved.

III. They fought to maintain the laws and constitution. Obedience to law was a great purpose of the war. Let us hold this fast.

IV. The sovereign right of the nation they maintained with toil and wounds and their heart's blood. It has the same sovereign right over us.—Author unknown.

A MEMORIAL OF LIBERTY.

"What mean these stones?"—Josh. 4:21.

Israel marked the great events of her history with monuments. This heap of stones at Gilgal was to memorize to their children the end of the wilderness journeying and the Jordan passage into the Promised Land. It is

the patriotic duty of Americans to teach their children the meaning of their Memorial Day.

I. It means that in a supreme crisis the American stood the test. The world then learned what kind of character belongs to Americans. (1) They stood for principles. (2) They exhibited unparalleled courage. (3) They showed the strength of their love for liberty.

II. It means that democracy and brotherhood rest upon tremendous sacrifices. You men of the Grand Army crossed that Jordan through the flames. You did it for slaves—the strong for the weak, demonstrating by the bloody risk our brotherhood with the black man. If your children would let him again be enslaved, tell them what "these stones" mean.

III. It means that for the birth and vast extension of democracy you cleared the way. Preserving the American institutions and liberty, you made possible an American who might lead mankind up the path to brotherhood, equality, true freedom.

IV. It means to this generation that we must conserve the fruits of your victory by new victories. We possess the land. A right appreciation of "these stones" as your memorial will only be realized by going on in the path you pointed out, e. g., in dealing with the race question, capitalism, labor unions, political corruption, territorial expansion, dealing with the world powers and weak powers, etc. So your work and ours shall bring nearer the kingdom of God.—Author unknown.

THE WHOLE ARMOR OF GOD.

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God," etc.—Ephes. 6: 10-17.

An objection is made in some quarters to the martial view of the Christian life. It is intimated that, Jesus being the Prince of Peace, his disciples should be wholly peaceable. Let it be remembered, however, that Jesus said, "I am come to bring not peace, but a sword." He was himself a fearless opponent of iniquity in high places and in low places; and we, as his followers, are instructed to fight the good fight of faith.

A true follower of Christ is the avowed enemy of all wickedness. He hates Islam because it is the champion of war, slavery, and polygamy. He hates the dram-shop and the gambling den. But the worst of his enemies is his baser self.

Paul is the last man of whom we should expect the martial figure. Renan calls him the "ugly little Jew." Yet the clang of the trumpet is in his words; there is battle in the flashing of his eye. It is he who bids the Ephesians make preparation for the struggle of life by putting on the whole armor of God.

I. The girdle; "having your loins girt about with truth." Truth here means not doctrine, but sincerity—truthfulness inwrought, ingrained, in the man. We cannot take a step in Christian progress without it. Recruiting sergeants are sometimes said to enlist men stupefied by drink. The Captain of our salvation wants followers who know what they are about, understand the difficulties of the service, and enlist with their eyes wide open. The lack of a girdle is the sign of a rickety man, whose energies are not well in hand. The tightening of the girdle marks the strengthening of purpose.

II. The breastplate of righteousness. The reference here is to a definite righteousness, "the" righteousness; that is of God by faith in Jesus Christ. A breastplate of self-righteousness would make a poor protection for the heart: "For by the deeds of the law shall no flesh be justified."

III. The sandals of the preparation of the gospel of peace. The spiked sandals of a Roman knight enabled him to hold his position in a hand-to-hand conflict. A Christian who apprehends the gospel is prepared to withstand in the evil day, and having done all, to stand. Steadfastness is standfastness.

IV. The shield of faith. The shield of a Roman soldier was four feet long; large enough to protect almost the entire body. Faith covers the whole man. He who believes in Jesus Christ as his Saviour stands unhurt amid all flaming arrows. The fiery darts of the adversary are quenched against his shield.

V. The helmet of salvation. This is the only ornamental part of the panoply. It holds the waving plume. The hope of salvation is the Christian's glory and joy.

VI. The sword of the Spirit which is the word of God. Hitherto we have spoken of armor; now of arms. The Christian's weapon is his Bible. If that be neglected, he is at the mercy of his foe. We are living in a time when a Christian should look well to his sword. If he is loyal to Christ, he will think of the Bible as Christ thought of it. How was that? Christ (a) knew his Bible; (b) believed it from beginning to end, in so much that he never once cast a reflection upon the truth of a single syllable of it; (c) made practical use of it, not only in his discourses, but for self-protection during his temptation; and (d) commended it to his disciples in the words: "Search the Scriptures, for in them ye think ye have eternal life, and these are they which testify of me."

One thing more; observe there is no armor for the back. The Captain of our salvation does not mean that any of his followers shall take to their heels. If they do, they are exposed from head to foot to flying arrows. Wherefore let the inventory of arms and armor end where it began. "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand."

—Rev. David James Burrell, D. D.

SOME LESSONS FROM OUR DEAD HEROES.

"Wherefore, seeing we are also compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Heb. 12: 1.

The figure is that of the ancient arena. In the eleventh chapter of this epistle—which is the Bible-roll of honor—the author of the epistle has been enumerating the heroes of

faith. The living Hebrew Christians, to whom the epistle is addressed, are the racers and the contestants on the sands of the arena.

But they are not unwitnessed strugglers. The circling seats around the arena are filled with shadowy and sympathetic lookers-on. These heroes of the faith, just enumerated, are the interested spectators. The author of the epistle charges these living strugglers to get strength and impulse by memory of them.

This, then, is the thought: the heroes of the past ought to furnish lesson and diligence to the strugglers of the present.

Sad shall be that day, and sure token of a decaying national life, when thought about, and honor for, those who died to save the nation shall grow dim and cease. To better uses flowers can never be put than to lay them in loving tribute on the graves of heroes, and heroes dying in such a cause.

But Memorial Day ought to mean more than flower-casting simply. These heroes compass us about as a great cloud of witnesses. Yet we may not think of them as only gazing on us, as witnesses in that meaning. We ought to think of them, even as those heroes of the faith were to be thought of, as witnesses in a higher significance; as *witnessers* for truths and deeds; as teachers of great lessons.

I. We ought to learn from our dead heroes the value of principle.

So precious was country and all of high weal the country stood for, that, when country was threatened, no sacrifice, however costly, even though it should be the sacrifice of life itself, was, in these heroes' sight, any more than the dust of the balance.

This is the lesson our dead heroes teach us; this is the truth they witness for, as the shadowy clouds of them surround us, that a high, true principle is the most precious thing under God's stars; and that to maintain it even transcendent sacrifice is not too costly.

And we, in these piping times of peace, peace which their sacrifice purchased for us, need to keep at the learning of this great lesson our dead heroes teach us.

1. In political life—for, too often political life has dwindled into being a hunt for the main chance instead of the acceptance of opportunity for the service of the state.

2. In commercial life—for what ought to be a shining integrity is dimmed and eaten into by tricks of trade, by something other than a splendid business righteousness.

3. In religious life, for how often are truth and an undeviating loyalty to Jesus Christ bartered for the applause of a so-called liberalism, for fascinating pleasure and enticing sin.

II. A second lesson we ought to learn from our dead heroes is that service for the right is, in the long run, the successful service.

Said the great President Abraham Lincoln to his Cabinet: "I have made a vow, a covenant, that if God should give us victory in battle I would consider it as an indication of Divine will, and that it would be our duty to move forward with emancipation. God has decided this question in favor of the slave." So the Proclamation of Emancipation was sent forth. Thenceforward the issue was removed from the haze. Thenceforward the right shone clearly forth amid the clouds of war. Thenceforward the arms of our now dead heroes were strong. Thenceforward they began to move steadily on to victory. True success can only come with alliance with the right, but it will come with such alliance.

III. And surely from our dead heroes comes the admonition to care for the survivors of the great struggle—companions with them in risk and sacrifice.

IV. And as they were good soldiers in their cause, let us swear upon their graves to be ourselves good soldiers under the great Captain Jesus Christ, in the behalf of all righteousness and toward the defeat of all wrong.

—Rev. Wayland Hoyt, D. D.

THE MEN WE HONOR.

"These were the men
Whose hardy sinews, stiffening into steel,
Grappling with the enemies of State,
Made this nation free;
Laid sure foundation of the Commonweal!
When we forget them, when we cease to feel
Their greatness and their glory, we are lost.
Silence the bells! Or ring a funeral peal—
We are no longer worth the blood we cost."

OUR TRIBUTE TO THE COMMON SOLDIERS.

Riding on a train some time ago, a conversation was heard between two men. Strangers, they soon began to talk with one another in a familiar way. "I notice by the button on your lapel," said one, "that you were in the army."

"Yes, that's so," said the second.

"Well, what were you there? A captain, or a colonel, or what?"

"Now, to be perfectly honest," he replied, "to be perfectly honest, I was only a private."

"Well, give me your hand! You're the first private I have seen for six months."

Now doesn't this incident really suggest a lesson? Small thought of the private soldiers and inflated thought about the officers.

"Humble fidelity discounted and conspicuous position honored, sometimes even overestimated." We seldom hear of a private soldier. Hardly anybody below the grade of colonel. All the privates seem to have been killed off in the war!

How greatly are these common citizen soldiers worthy of our honor; men not professional soldiers, not honored officers and leaders, but heroic volunteers, who left their homes and families, workshops, farms, pulpits, offices and chairs of honor, to rush to the front in defense of country, inspired by patriotism and by undying love of country; men untrained in the conflicts of battle or in the arts of war, yet who showed a bravery unexampled and fighting qualities unmatched in meeting foeman, brave, confident, unyielding.

AMERICAN AGAINST AMERICAN.

That was a keen retort of Henry Ward Beecher during the war, when in Exeter Hall, London, he faced a howling mob of howling men—yelling for cheap cotton and for the Confederacy! In a lull of the storm, an Englishman cried out: "Mr. Beecher, you said

you would whip out the Confederates in ninety days. Why did'nt you do it?"

Mr. Beecher's voice rose out clear above the roar as he replied: "Because we are fighting Americans and not British."

No people ever fought harder or struggled more bravely than the soldiers of the South. By the thousand they, too, died in prison rather than give up the cause to which they had sworn allegiance.

ACROSS THE BLOODY CHASM.

"Our foeman, worthy of our steel,
Fought bravely to the last.
But now we feel one common weal,
Our enmity is past.
Beneath our banner's sheltering folds
We've shaken hands like men—
One purpose molds, one purpose holds,
We're brothers once again."

THE TIE OF COMRADESHIP.

"There are bonds of all sorts in this world of ours,
Fetters of friendship and ties of flowers,
And true lovers' knots I ween;
The boy and the girl are bound by a kiss,
But there is never a bond, old friend, like this—
We have drank from the same canteen."

STANDING.

The Christian soldier must learn "to stand." Just to stand and hold his ground. "And having done all," says Paul, to "stand." This takes more courage, I believe, than anything else the soldier is called upon to do. In the fierce charge upon the enemy there is an excitement which nerves men up to such a tension that they forget their danger. They have no time to think; their fury lends them a mad impetuosity. But it is a very different thing to stand in the ranks and see the line of the foe sweeping against you, watching them come nearer and nearer, estimating the very moment when the shock must come, and yet stand steadfast, and, in the face of fixed bayonets and flashing sabers, hold your ground. At the battle of Murfreesboro Gen. Rosecrans uttered one sentence which is worthy of being inscribed in letters of gold, one which ought to be taken as a motto by every Christian soldier. On the first day of the battle 7,000 Union soldiers had been struck down in ten hours. Rosecrans determined upon another battle; at the close of the day he marked out a new position, and, facing his command, he said: "Gentlemen, we conquer or die here." Four times the Confederates charged upon that devoted body of men, and four times were they driven back. Nearly nine thousand Union soldiers lay upon the field dead or wounded, but they had stood, they had held their position, they had conquered. Christians, as you have taken your stand upon the Rock of Ages, let those brave words be yours. "We conquer or we die here," and though all the hosts of hell should try to drive you from your position, though you be exposed to the fiercest fire of temptation, conquer in the name of him who giveth you the victory. Be steadfast, immovable!

NO RETREAT.

There is no provision made for the Christian's retreat. It is to be all standing or charging. Paul tells the Christian to take the whole armor of God. But there is one peculiar thing about that armor. There is the breast-plate and the shield and the helmet—the head and the front of the body well protected, but nothing is mentioned as a protection for the back. That was never to be turned toward the enemy, it was never to be exposed. There is no such thing as retreat. "O, yes," said one, "we are dropping in death, but we never succumb to the foe." Our last victory will be over the grave. We pass through this trench and climb the heights beyond. Our line is re-forming on the other side. The last stand will be within the bulwarks of heaven. I see the line standing forth in strength "fair as the moon, clear as the sun, terrible as an army with banners."

GOOD SOLDIERS.

We read that of the many soldiers slain in a certain battle, only two were found wounded in the back. Standing in the ranks, they fell fighting, with the exception of these two cravens, whose valor was not sufficient to prevent their retreating in the fight. How much more noble the end of the brave, unshrinking patriots than that of the cravens to their country! Of those who fall in the battles of the Lord how many are there who fall as deserters from the ranks! To turn the back in the day of battle is no mark of the true soldier of the Cross.—W. M. Punshon.

MORE THAN CONQUERORS.

At the close of the war of 1866, the triumphant army of Prussia came to Berlin for a reception of welcome. As each regiment approached the city gate from the Thiergarten, it was halted by a choir demanding by what right it should enter the city. The regiment replied in a song, reciting the battles it had fought, the victories it had won; then came a voice from the choir, "Enter into the city." And so the next came up, reciting its deeds, and another, and another, each challenged and welcomed. They marched up the Linden between the rows of captured cannon, with the banners they had borne and the banners they had taken, and they saluted the statue of grand old Frederick, the creator of Prussia.

So when all the fierce warfare of earth shall have been accomplished, and the kingdom of Christ assured, the phalanxes of his Church shall go to the city with songs and tokens of victory. They shall march in together, singing hallelujahs and shall lay their trophies at the feet of him upon whose head are many crowns, the King of Kings and Lord of Lords. —Thompson.

A MONUMENTAL DAY.

We rejoice today in our grand country with its free schools, its churches, its factories, its wealth, and its homes. Who gave it to us? What sacrifices did it cost? Noble men!

Brave men! Wonderful men! We would not forget them. We erect memorials. The first is away back yonder. It was an old leaky ship, but on it was the open Bible. Who could forget the Mayflower? Another lies on the ocean beach, a rock hewn by the hand of the Almighty. Can we forget Plymouth Rock which speaks to us of liberty? All over our land are scattered memorials cast in bronze or chiseled in marble, but thirty years ago another memorial was erected which will stand when bronze and marble have crumbled. I refer to the day, sacred to our heroic dead. In the very first line of our history we have these words, "all men are created equal." For more than four score years our nation's life contradicted its profession, until the pen of Abraham Lincoln, emphasized by the bayonets and the bullets of the "boys in blue," smote the shackles from four million slaves, and the sun looked down on a nation of free men, and the starry flag guaranteed to every man his "inalienable rights."—Rev. P. A. Reno.

SO FIGHT I.

War is terrible but it brings out some of the highest qualities of human nature. Those honored warriors who have gone to their rest have left a record of manly daring, self-sacrifice, and patriotic devotion to the land and cause they loved, which may well be an inspiration to every true soldier of the cross. Their ideal was, not merely to endure, but to win; not merely to uphold the flag, but to conquer for it. Let such be the minister's, the Christian's ambition, not merely to maintain Christ's kingdom where and as it is, but to win for it, conquer the land and world for it. "So fight I, not as one that beateth the air." "Thou, therefore, endure hardness as a good soldier of Jesus Christ."

READY FOR THE ROLL CALL.

After one of the hard fought battles of the war, a chaplain was called hastily to see a dying soldier. Taking his hand, he said: "Well, my brother, what can I do for you?" He supposed, of course, the young fellow would want to cry to God for help in his extremity; but it was not so.

"Chaplain," said he, "I want you to cut a lock of my hair for my mother, and then, Chaplain, I want you to kneel down, and return thanks to God for me."

"For what?" asked the Chaplain.

"For giving me such a mother. Oh, she is a good mother. Her teachings are my comfort now. And then, Chaplain, thank God that by his grace I am a Christian. What would I do now if I were not a Christian? And thank him for giving me dying grace. He made this hard bed feel 'soft as downy pillows are.' And, oh, Chaplain, thank him for the promised home in glory—I'll soon be there."

"And so," said the Chaplain, "I kneeled by his bed with not a petition to utter, only praises and thanksgiving for a good mother, a Christian hope, dying grace, and an eternal home in glory."—*Herald and Presbyter.*

VICTORIOUS IN DEATH.

At the battle of Cold Harbor, a captain of magnificent physique lay mortally wounded. Six or eight of his men, who almost idolized him, stood bending about him with the traces of tears upon their grimy cheeks. The captain had asked to be buried with the stars and stripes wrapped about him; and then he said: "My brave boys, we are fighting and bleeding for a cause worthy of our loyalty, even unto death. But Jesus Christ died for an infinitely greater cause, which should command our allegiance, even until death. He died to save you and me and all who put their trust in him, with an everlasting salvation. Boys, cleave to Christ." His physical strength was gone in this appeal for his King; and his spirit turned from his comrades to his King, as it was about to depart, and he whispered, "Jesus, Jesus," and the gaze of those stalwart soldiers was riveted upon his face. They had seen a splendor wreathe his face as, inspired by the loftiest heroism, he had exultingly led them in the charge on the enemy. But they had never seen such radiance as flamed in his face while his soul exulted in the blissful anticipation of meeting his King. And they stood in awe as that radiance lingered, even when the pulse ceased to throb.—Rev. Flavius B. Brobse, in "Make Way for the King."

SOMEBODY'S FATHER.

I think one of the saddest incidents of the war which I witnessed was after the battle of Gettysburg. Off on the outskirts, seated on the ground with his back to a tree, was a dead soldier. His eyes were riveted on some object held tightly in his hands. As we drew nearer we saw that it was an amorotype of two small children. Though I was hardened through those long years to carnage and bloodshed, the sight of that man who died looking on his children for the last time in this world brought tears to my eyes which I could not restrain. There were six of us in the crowd, and we all found mists coming before our eyes which almost blinded us. I thought of the wife and baby I had left at home, and wondering how soon she would be left a widow and my baby boy fatherless. We looked at each other and instinctively understood one another's thoughts. Not a word was spoken, but we dug a grave and laid the poor fellow to rest with his children's picture clasped over his heart. Over his grave on the tree against which he was sitting, I cut the words: "Somebody's father. July 3rd, 1863."—From Cut Gems.

MEMORIAL DAY.

Done are the toils and the wearisome marches,
Done is the summons of bugle and drum.
Softly and sweetly the sky overarches,
Shelt'ring a land where Rebellion is dumb.
Dark were the days of the country's derangement,
Sad were the hours when the conflict was on.
But through the gloom of fraternal estrangement
God sent his light, and we welcome the dawn.

O'er the expanse of our mighty dominions,
Sweeping away to the uttermost parts,
Peace, the wide-flying, on untiring pinions,
Bringeth her message of joy to our hearts.

Out of the blood of a conflict fraternal,
Out of the dust and the dimness of death,
Burst into blossoms of glory eternal
Flowers that sweeten the world with their breath.
Flowers of charity, peace and devotion
Bloom in the hearts that are empty of strife;
Love that is boundless and broad as the ocean
Leaps into beauty and fulness of life.
So with the singing of pæans and chorals,
And with the flag flashing high in the sun,
Place on the graves of our heroes the laurels
Which their unfaltering valor has won!

—Paul Laurence Dunbar.

THE TEST TODAY.

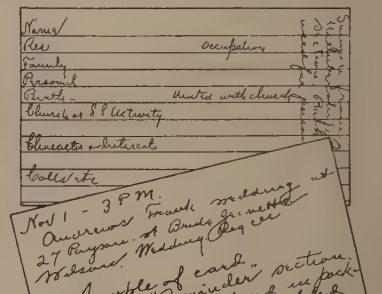
The dead are waiting for us. They rejoice in the flowers wherewith we adorn their graves, but more when amid the changed circumstances of our time we are as brave and as loyal and as patriotic as were they. If their sacrifices in its behalf are not to go unconsummated, our sacrifices must match theirs and carry on the sacred cause of liberty and righteousness nearer its final triumphs. It has been charged that Americans, ever brave in war, are often cowards in less strenuous days when issues no less momentous are at stake. President Eliot of Harvard recently made that assertion on a public occasion. There are those always who are afraid to go against the crowd, to stand alone or with the few for the right. There are ever some who prefer, as Lowell put it, to steer by dead reckoning rather than to determine their course by taking the height of the sun of righteousness. Emerson in his vivid way put the same accusation by saying that too often in civic life Americans lack nerve and dagger. Let us bring ourselves to this test. Have we amid the problems of today the public spirit of the men of '64? Have we convictions of public policy for which we are willing to part with both treasure and life? Are we ready to face the enemies of righteousness in state and municipality without fear or flinching? Is there in us that moral courage which will sustain us amid sufferings and sacrifices in behalf of our country's best life and noblest largest future, or are we thinking how we can save and enrich ourselves? Have we dropped into supineness concerning the rights and the wrongs of the brother in black, whom the Civil War made free? Have we the interest in seeing economic honesty preserved and corporate greed and injustice rebuked and righted which the hour and the issue demand of us? Are we for righteousness and justice and brotherhood and unity and the common weal, always and everywhere? For such causes do we know how to live, are we willing to serve and spend? If need be unto death? Every victory is won by self-sacrifice on the part of some one. Are we of the great army of martyrs?—John Humpstone.

HONOR FOR ALL.

The annual tribute which the nation brings to its heroic dead is, in part at least, due to American thought and conception, creditable to the living and honorable to the dead. No nation in the world has so honored her heroic dead as ours. The soldiery of no country in the world have been crowned with such immortal meed, or received such evidences of national regard. Other nations have decorated their great captains and knighted their illustrious commanders. Monuments have been raised to perpetuate their names. Nothing has been omitted to make immortal their valorous deeds. But to America is mankind indebted for the loving and touching tribute of this day, which brings the offerings of affection to the graves of all our soldier dead. We not only honor our great captains and illustrious commanders, but we shower equal honors upon all, irrespective of rank in battle or condition at home. Our gratitude is of that grand patriotic character which recognizes no titles, permits of no discrimination, subordinates all distinctions—and the soldier, whether of the rank and file, the line or the staff, who fought and fell for liberty and Union, all who fought in the great cause and died for it, are cherished in the hearts and are sacred to the memory of the people.—William McKinley.

The Preacher's Card Index System.

Several large and prosperous concerns have been built up in supplying card indexes to business houses. It is almost universally used in keeping Y. M. C. A. membership record. The church is slow to adopt the system. Possibly it is because the denominational publishing houses have not put them on the market. Stir them up. It is as far ahead of the book record as the telephone is ahead of the old



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CURRENT ANECDOTES, Caxton Bldg., Cleveland, O.

Homiletic Department.

G. B. F. Hallock, D. D., Editor.

GIST OF RECENT SERMONS.

By Cornelius Wolfkin, A. C. Dixon, Samuel Chadwick, Wilton Merle Smith, W. B. Russell-Caley, J. M. Thoburn, Jr., and Caspar Wistar Hiatt.

THE PRESENCE OF THE LORD.

Text: Psalm 16.

Men live holily under conditions all against them. Somewhere there is an object held in view by faith, whose hidden power lifts them above resisting forces and sustains them in the face of all opposition. Ask them what this object is and every several tongue replies, "I have set the Lord always before me." Somewhere you will find this secret in the life of every faithful servant whose biography forms a part of holy writ. Abraham differed from Lot in that God was present in his consciousness, and he committed all his interests to the choice and safeguard of the Almighty. Joseph stood true under the fires of fierce temptation, because that God was more really present than Potiphar or his servants. Moses left the palace for the desert, and was sustained in spite of the rejection of a rebellious, unthankful people, because "he endured as seeing him who is invisible." Joshua "was made strong, waxed valiant in fight, turned to flight the armies of aliens," knowing that the captain of the Lord's host was present to fight upon his side. Time and space would fail to tell of prophets, priests, and kings, apostles, martyrs and reformers, "who through faith wrought righteousness, obtained promises—out of weakness were made strong—having obtained a good report," "because they set the Lord always before them."

The philosophy of fidelity is very simple. "The people that do know their God shall be strong and do exploits." (Dan. 11:32.) These exploits, according to the New Testament, are achieved by faith. Faith holds an invisible world in view, and holds a vital fellowship with that eternal world. Activities exercised within the sphere of sense are determined and governed by motives rising in the spiritual realm. The life of faith, as judged by worldly criterions, must ever be eccentric. The carnal life, in its aims, pursuits, purposes and activities, ever swings about the common center, self. All its motions are concentric there. But the spiritual life finds a new center in the Lord Jesus Christ. Being out of center with the world and moving on a different arc, it is always eccentric. And a thousand times rather be eccentric with the world and concentric with God, than to be concentric with the world and eccentric with God.

Three consequences must result from the practice of setting the Lord always before us.

I. First, it becomes a restraint upon evil. With an absent God, sin is ever bold, dominant, sovereign. In the conscious presence of God it is abashed, confused, paralyzed. The man who audaciously brazened his way into the supper hall, without the wedding garment and despite the protests of the servants, stood speechless and helpless before the questioning king. The conscious nearness of God was a defense to Joseph when sin would overwhelm him as a flood. His challenge was, "How can I do this great wickedness and sin against God?" "The Lord was with Joseph." This sentence we meet again and again. With the Lord present and ever before us, our speech and activities will never lend themselves to the uses of sinful desires and passions.

II. Second, the law that transforms us into the image of our ideals must transfigure us with the likeness of Jesus Christ, if we always fellowship in his presence. As observant beings, we are the composite of all that we fellowship and hold as ideal. Some years ago, a lad in England believed himself called to preach. Entering the training college, he evidenced a woeful inability to master the studies or to pass a single examination. Despite the kindly advice of his professors to give it up and pursue some other calling, he persisted in his purpose of becoming a preacher. Providentially he fell under the notice of a great preacher, who persuaded him to leave the school and come to his home. There he superintended his studies, developing the latent faculties of his mind. The master became the ideal of the student, and by daily fellowship with him, he so drank in his spirit, that at the end of some years he assimilated the physical and mental habits of his ideal. So like him did he finally become that an intimate friend mistook him for his master while listening to him preach. A like fellowship with the Lord Jesus Christ will work the same transformation of character and conduct into Christ-likeness.

III. Third, the transfigured life becomes representative of the Lord. Elijah stood before the Lord in the secret place of the Most High. The purpose and will of the Almighty crystalized in his conception while there, until one day he went forth the ambassador of the Lord, to speak as the oracle of God. "As the Lord God liveth before whom I stand," is the inaugural of his ministry. In secret he stood before the Lord and set the Lord always before him. In public God stood behind him, and made him his representative. We, too, may occupy a proportionately like place if we are as ready to be the agents of his will. Practicing the presence of the Lord, we shall speak to him, and of him, and for him.

All the context of the sixteenth Psalm forms the experience of one in conscious communion with the Lord. Kept immovable at his side; a gladness in heart, rejoicing in glory; a resting in hope of deliverance from the bondage of corruption; a vision of the path of life; an experience in the fullness of joy and the

satisfying pleasures that abound in his presence forevermore. What we need for holiness of life and devotion in service is not some change of circumstance or condition. Our high calling and possibilities are above and independent of these. Our one need is to "set the Lord always before us," in the reality of his nearness, the riches of his mercy, the greatness of his power, and the plentitude of his intercession. This we should do by an instantaneous and irrevocable choice. Then renewing the vision day by day in the exercise of prayer, meditation, and the reading of God's Word, we shall find that in proportion as we apprehend the objective Christ we shall be changed into the same image, from glory to glory.—Rev. Cornelius Wolfkin, D. D.

THE CONFLICT OF THE AGES.

Text: "Howbeit, many of them which heard the word believed."—Acts 4:4.

From the time that Adam and Eve refused to believe God when he said, "Thou shalt surely die," there has raged a conflict between Faith and Unbelief. In the eleventh chapter of Hebrews we read the muster-roll of Faith, and, if it were written, we might have a roll just as long, though not so illustrious, from Cain to Judas—the muster-roll of Unbelief.

Nations have fought for a decade, two decades and five decades, but at length the war came to an end. This war, however, has no truce; it has followed the light of the sun and the shadow of the earth around the globe every day; and we have in text and context the love of Christ leading the forces of faith against the forces of unbelief. There were some who did not believe, who opposed, but in spite of their opposition faith was victorious. These forces of unbelief, over against the forces of faith, we wish to consider.

I. The roll-call of unbelief.

1. First, there was among unbelievers a unity of purpose. The Pharisees and Sadducees differed from each other. The Pharisees were great believers in spirit; the Sadducees were infidels; they did not believe even in a spiritual God; and yet there was a common base on which both could unite. The discord of unbelief was their only concord. They stood as one man against the new heresy.

2. In the second place, on the side of unbelief there was great learning. Ignorance is not the mother of faith. That adage was born in an age of ignorance, and it ought to have staid where it was born. The more a man really knows the more he can believe. Many of the profoundest scholars are the profoundest believers. There is nothing in astronomy to keep a man from believing in the star of Bethlehem. Kepler, when he discovered his great law, fell on his knees and said, "O God, I think thy thoughts after Thee." There was nothing in statesmanship to prevent Gladstone from being a simple, childlike believer.

And yet the learning of that day was against the infant church. The wise men who had brought their gifts had departed. The artistic Greeks had not yet been drawn from their groves and academies to the magnetic Christ. The law-loving Romans would not accept any law-giver as greater than Pompilius, and no king superior to Caesar. The learning of the age was against Christ. Hillel and Shammai, the leaders of thought in the Jewish schools, were at war with each other but at peace as against Christ. They stood together in the power of their traditions against these unlearned men.

3. In the third place, society was arrayed on the side of unbelief. The high priest and all his kindred, the "four hundred" of Jerusalem, were against Christ and his Church. Lady Huntington thanked God for one letter in the Bible, for if it had said "not any noble," she and her compeers had been cast out, but when it said "not many noble" she came in with the others. Kings and queens have brought their treasures into the house of God, but it still remains true that the people of every age who spend their time in the pursuit of pleasure and abandon themselves to self-indulgence are on the side of unbelief. In the very nature of things they are against the self-denial taught by Jesus Christ.

4. A fourth was prejudice. Those men had pre-judged. They did not ask, "What shall we do with Jesus?" but "What shall we do with the men who preach Jesus?" And prejudice, you know, is blind and deaf; it has no eyes, no ears—only fists; it refuses to investigate; the more light you give it the blinder it gets.

5. A fifth was self-interest. Accepting Christ meant cessation of membership in the Jewish Sanhedrin. The temporal interests of the Pharisees and Sadducees were on the side of opposition to Christ.

6. And, finally, religion, sad to say, was on the side of unbelief. Religion, when not an angel of light, is a very demon of darkness. Religion can make men whited sepulchers, full of rottenness and dead men's bones. Religious pride is the most arrogant pride. Religious bigotry is the narrowest of bigotry Religious hate is the bitterest hate. Religious intolerance is the most intolerant. Religion, when it is bad, is about the worst thing a man can have. The Spanish Inquisition was made more cruel by its religion. "Bloody Mary" was made bloody by her religion. The horrors of the Juggernaut and suttee of India were religious horrors, and the most horrible horrors of heathendom, in which the mother gives her child to the crocodile, and the man burns off his hand in the fire, are religious horrors. It is religion without Christ.

Note the roll-call of unbelief—organization, learning, society, prejudice, self-interest, and religion.

II. The facts of faith.

Against organization stands individualism. Christ makes the individual conscious, magnifies the value of one immortal soul, and links love for himself with that of love for neighbor. He would not have the organization destroy the individual.

Over against the learning of the schools is the wisdom and revelation of God. Over against the aristocracy of position is the aristocracy of character. Over against prejudice is truth; and in the battle between truth and

prejudice, truth sooner or later will be victor. Over against self-interest is self-sacrificing love, and self-sacrificing love is more patient and persistent than self-interest. Over against religion degenerate is religion regenerate; over against the religion that debases is the religion that exalts, the religion of the heart, the religion of God with its holiness and power. In a word, over against all the fallacies of the times are the facts of Christianity.

III. Facts are mighty forces; they are the foundations of the church, the Christian Gibraltar against which all waves of opposition dash themselves to pieces. Facts dispel fancies and destroy fallacies. Facts are immortal. You may obscure them, but you cannot destroy them. They never sleep, but are always on guard or on the firing line. If you get your foot on a fact you have something from which men and demons cannot move you; and our religion, bless God, is a religion of facts.

There is a three-fold fact which the disciples brought against the opposition of unbelief: the fact of Christ in his death, resurrection and exaltation. Death meant atonement; resurrection meant life; exaltation meant power. By atonement sins are put away; by life character is built up; by power all opposition is overcome.

And another fact flows from the translation of this fact into experience. The disciples were not messenger boys carrying facts; anybody can do that. These disciples were facts on feet, with eyes and hands and hearts, they were the incarnation of the death, resurrection and exaltation of Jesus. In them these facts lived and moved and had their being.

The second fact was courage. These were brave men; they spoke their convictions. In this they were like their Master. These disciples preached not only grace, but truth; and truth is always narrow. Patience, sympathy, love and grace can be as broad as the universe, but there can be no breadth in justice and truth. Truth is forever truth; it cannot be widened. These men stood before the Jewish Sanhedrin and said, "You crucified the Lord of glory," and "There is no other name given among men whereby you can be saved."

They were brave to speak truth and endure. You can speak and fight; that is easy. But to speak words that cause your enemies to strike back, and then just endure, that is hard. The 71st regiment of New York was accused of cowardice at San Juan Hill during the Spanish War, but before the court it was proved that the regiment was ordered back to stand in what was called the "Bloody Pass" and the order to advance never came. They stood there and were shot in the back. When they lay down in the grass they found it no protection. It took more courage simply to stand and be shot at than to charge. Christ would have us to be true and suffer the consequences.

Napoleon said, "Marshall Ney should have no credit for courage; he does not know what fear is. But General Brune ought to have credit for being brave, for he never goes into battle without trembling, and yet he will not run." When a man stands for God, true to his convictions, with nothing in him that is strong but God, he is a true hero.

—A. C. Dixon, D. D.

THE PRINT OF THE NAILS.

Text: "But he said unto them, Except I shall see in his hands the print of the nails, and put my fingers into the print of the nails, and put my hand into his side, I will not believe."—John 20:25.

Thomas was right. Not right in that he refused to receive the testimony of his brethren; not right in the vehemence that he put into his challenge; but right in this, that without indisputable proof to be seen only in the marks of the cross and the print of the nails he would not receive this or any other man as his Messiah and his Lord. He was right in what he demanded; he was wrong in the way he demanded it and in limiting the method of its demonstration. "Except I see," and "except I feel"; surely that is an unwarrantable limitation of evidence. It is not right to limit the evidence, it is not right to circumscribe the method; but he was right to insist that he should be personally assured that the marks of the nails were there before he could believe. I do not see that he had any right to believe without. His Master conceded to the request of his doubting disciple and pronounced a benediction upon all that should believe that were deprived of this particular opportunity. Thomas demanded no more evidence than had been given to the rest.

There can be no assurance of faith without personal revelation unto the individual soul. I tell you that I know that Jesus Christ is mighty to save because he saved me. That is no final proof to you. I tell you that I have received from the Bible quickening and light and life, and therefore it is divine. That does not make it divine to you. Every man must prove the testimony for himself before he can receive the full assurance of his faith, and the only way in which you can prove that Jesus Christ is the all-sufficient Saviour is by finding him to be your own; and the only way in which a man can prove this Bible to be the true Word of the living God is to appropriate it. Every man must behold the risen Christ for himself before he can believe. I thank God that Thomas made the demand—although I regret the way he made it—that he should see for himself; that he should have the consciousness within him that came, not of the testimony of man, but by direct personal revelation to himself.

But I want to fix your attention especially upon the fact that the supreme evidential value of any cause, and especially of the cause of Christ, is in the print of the nails.

I. "Except I see the print of the nails, I will not believe," is the language, not only of disciples, but of the world. The test of reality in all things is the extent of our willingness to suffer for our cause. The world tests everything and everybody by the nail prints, and what will not stand that test is thrown to the scrap heap of the world. The world never believes in any man until it has crucified him. If he can survive its crucifixion, then

he will command its attention, its admiration, and its allegiance.

The man who talks about patriotism and his country and organizes his party only that he may line his own pocket and secure his own ambition, is finally found out and put aside. But the patriot who is prepared to go down to Gethsemane and up to Golgotha for his country the world comes to believe in.

A little while ago a popular preacher gave a sermon on the gospel of poverty. It was a brilliant sermon, and he preached from the first sentence to the last that the great need of the Christian church and of the world today is that some apostle of Jesus should renounce the world, give up its comforts, surrender its prizes and literally without purse or scrip go forth to preach the Gospel. I believe he is not far wrong; but that sermon won no converts. His hearers only smiled. Why? They looked at his hands, and there was no print of the nails; instead, they were jeweled and gloved and soft. People put him aside and mocked his message. I am prepared to receive a gospel of poverty from a man who has renounced everything and lives his own gospel, but except I see in his hands the print of the nails, I will not believe.

We go home and tell people we have received a great blessing, and have been cleansed and transformed, and expect to live the Christ life and attain a higher standard of excellence than we ever dreamed of before. Do you know what people will do? They will say they are glad we had a good time, but they will watch for the print of the nails, and except they see in our hands the print of the nails, they will not believe.

The world is right. The infallible proof of sincerity is to be found in the print of the nails. That is the world's standard of measurement, and it is heaven's as well. God judges all things by the print of the nails. The test of discipleship is a cross. "If any man will be my disciple, let him take up his cross daily, and follow me." A crossless man, whatever else he may be, is not a disciple of Jesus. The sign of discipleship is a cross; the mark of Christianity is a cross. When we come to the last scene, when the nations are assembled before the throne of God, God will not ask about our creed, or emotions, or if our names are on the church roll; but God will ask every man to open his hands, and those that have the print of the nails will be placed on the right, and those without the print of the nails on the left.

II. Why does not the world believe in the church? It professes to believe in Jesus Christ; it accepts his teaching; it seeks to bring the economics of the Sermon on the Mount into everyday life, and everywhere, even outside the church, the name of Jesus stands above every other name. But men scorn the church. May it not be because they look at the hands of the church and see there no print of the nails? When the church of Jesus Christ is willing to practice its own gospel, and to go down even unto death and come out on the resurrection side with the marks of the cross upon it, then men will be convinced of the divinity of the mission of the church.

III. What convinced the disciples? The mission of Jesus Christ was a mission of voluntary sacrifice. From the incarnation to the grave he carried the cross. His people were not convinced by his miracles; they were not persuaded by his teachings; but it was the continual offering of himself upon the altar of his fellows' need that won their hearts. His ministry of compassion moved them from their secular conceptions of his kingdom and centered their faith in him, the Son of the living God. When John sent from the prison saying, "Art Thou he that should come, or do we look for another?" what was his answer? "Go and tell John what you have seen and heard." What was it? "That the blind receive their sight; that the lepers are cleansed; that the poor have the gospel preached unto them." Emphasis was laid, not upon the miracles, but upon the ministry of beneficence. The mark of the world's Messiah was the mark by which Thomas had always known him and would recognize him—the print of the nails.

IV. By this you may test every Messiah. Among all the ancient stories of mediæval times, perhaps the most beautiful is that of the vision of St. Martin. He was a lowly monk much given to prayer and benevolence, well instructed in the deep things of God. Once when spending the night in meditation and prayer, there came unto him a vision of one gorgeously appareled, glittering with jewels and beautiful in form. He stood before the praying saint and announced, "I am thy Lord." The monk looked up, but his heart thrilled not. The apparition went on to speak of the things which he had to bring. At last, mustering courage, the saint looked up into the face of the vision, and said, "If thou be my Lord, where is the print of the nails?" and the vision fled. Does a man come to you with a new gospel? Look for the print of the nails. That is the mark of the true religion.

We hear much in these days of comparative religion, and are told that many things that Jesus said were uttered long before he was born. Do you want to know which is true, Christianity or these religions? Take this sentence, "He bore our sins in his own body on the tree," and see if you can find in all the other religions that statement concerning any other. Take another: "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Search the religions of the universe and see if you can find another Christ with the print of the nails. It is by his cross that Jesus reigns; it is by his cross he will prevail.

V. This is the burden that Christ lays upon his disciples, the burden of the cross. Not only in nature do we become identical, but in the cross-bearing also we are one with our Lord. It was his first condition and his last commission. "If any man would be my disciple, let him take up his cross daily, and follow me"; and in one of the last scenes, he said: "As my Father hath sent me, even so send I you." The cross survived his own resurrection and the cross survives the resurrection

in the experience of his followers. This is the power he bestowed. Power to work miracles? Yes. But supremely it was the power of compassion, the power to suffer, the power to take up the world's sorrows and to be a minister of healing and a Saviour in the midst of men. That is the power our Lord bestows.

This is his resurrection gospel; a gospel of sacrifice, a gospel of the cross.

The cross is not for Christ alone, but for every follower that names his name, and they that bear the cross shall sit upon the throne, and the hand that bears the print of the nails shall receive the crown of life.—Rev. Samuel Chadwick, D. D., Leeds, England.

THE RESISTING LIFE.

Text: "And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."—Isa. 32: 2.

It is a picture of those desolating winds in the East, sometimes laden with the scorch of the desert, and sometimes with the ice of winter, and sometimes bearing storm and tempest with them. Fortunate the man who can find a hiding place, and a covert from their power and fury, from their scorching, blinding heat, or from their icy and chilling blast. The text says that a man shall be as an hiding place from such winds, and as a covert from such tempests as that. I think I can understand it. I have seen a man driven, as it were, by the winds of disaster, hard pressed, forced hither and thither; another crowded down the hill by some awful tempest of passion or sin; and yet another tossed hither and thither by the power of circumstances. And then I have seen such a man who had found a friend, and he has hidden, as it were, under the strength of the stronger personality. It is just as if he stood in the lee of that greater and stronger character and found protection and help and strength in the shadow of his friend.

In the last phrase in the text is a still more vivid portrayal, under a little different figure, of the same truth, "The shadow of a great rock in a weary land." Just so sometimes under the protecting care of some giant Christian who stands against and resists the things that make for the undoing of others, you will find many weaker Christians gathered. This is the beautiful thought to me in the text, the suggestion of the human helpfulness to be found in a resisting life, gathering, as such a life must, under its lee and protecting multitudes of other weaker Christians, who, but for that protection, would be swept from off their feet.

I. Now, the first thing I want you to notice, as we take up that thought, is the drift of life.

1. Here, for example, is the drift of misfortune. Have you never seen a man bracing himself against the hurricane of misfortune which was ever coming against him? It is impossible almost to withstand such a drift of storm as that. I remember last year in climbing one of the mountains of Switzerland we had to face a most chilling, icy wind, laden with hail and snow. For four hours we struggled against it up that mountain side, and when at last we came to the little hut at the top we threw ourselves down utterly exhausted, not by the climb, but by fighting the icy, chilling wind. God pity the man who faces the awful chilling blasts of misfortune week after week and year after year.

2. And then sometimes there is the drift of untoward circumstances in one's life. I could take you to places in New York City where there is one saloon for every one hundred and fifty in the population, and one church for every fourteen thousand. Suppose you and I or our children should be brought up amid such surroundings. There is that tenement house district—as some one says, the parlor of the tenement is the saloon, and there is the atmosphere of ribald gaiety, profanity, and obscenity of every description. Just see what the tenement child faces who grows up amidst such surroundings. The drift is all against better things. And look again in the higher circles, so called, where the reign of the lust of the eyes and the pride of life is all-powerful, where the tendency to worldliness is all-consuming; where love of display and ostentation is all-blighting in its terrible effect upon the soul. And I venture to say that the drift of life against high things, Christ-like things, is just as terrible there and the situation just as unhygienic as down in the lower level of the slums.

3. And there is another drift in our own hearts, of sin and false lives, and inclination towards things which are evil. We all know what this drift is, for we fight against it every day. Around the little home that I own in the Adirondacks there are a great many pines. When I first purchased it, with the enthusiasm of a new owner, I looked at these pine trees with the greatest interest. I noticed all the branches and twigs were bent in a certain direction. At first I did not understand it. Then I looked from a high knoll where these trees stood down across the little valley and up towards the great gorge that led to Mount Marcy, the highest mountain in the Adirondacks, and then I realized that the drift of the winter hurricanes and storms tore down that gorge from Mount Marcy, and my pine trees showed the prevailing drift of them all in the bending of their twigs and branches. O friends, as I look upon character today I can see always the bended twigs that show the drift of sin and of hurricane in our lives. Now the drifts are toward selfishness, now toward indulgence and weakness, now towards impurity, now towards utter worldliness, carelessness of the things of Christ. Thank God, if there be some place on earth where we can hide ourselves under some mighty covert from the drift of things that bend towards evil!

II. And then there comes, in the second place, this beautiful picture of the protection of a mighty rock in a weary land, of

a covert from the wind and the tempest. Yes, I think we can understand it. It is a picture of a great, noble, strong, resisting life, and men hiding under its lees.

The whole thought calls you and me to a resisting life, to taking a stand against the drift, wherever we may be and wherever we may recognize that the drift is evil, and taking such a stand that others may find protection and covert under our lee.

III. But, my friends, the greatest rock in the weary land is Jesus. Sin is the long drift in the world. It is the never-ending drift. Jesus stood out against it and alone faced it until at last he conquered it. Other men rose to fall, but he, with the same humanity that we have, rose to stand, and because he stood he broke the force of the drift, and you and I can gather and hide under his lee and under his protection and there we can live. And it is because he stood out against the drift of sin, of sand storm and tempest, whatever figure you may view it under, that he today is the Saviour of the world.

What drift is it that you recognize in your surroundings? Are you in circles of society? There are far too many of them where the gambling mania is rampant. There is nothing so demoralizing, nothing that casts such blight upon the home and upon religion as does this thing which is so rampant in many cities, among men and women in the so-called higher circles of society. My friends, can you stand against it? If you can, many a poor weaker woman will hide under your lee and get encouragement by your noble and brave stand. Are you in circles in some school or society where the drift is all towards pleasure and voluptuousness and self-indulgence, and are you willing to stand for the deeper and higher things? It will not make you very popular. Your neighbors and school friends will perhaps call you a fanatic. Yet are you willing to stand that other weaker Christians who have not the courage to stand alone may get encouragement from you, may hide, as it were, behind you as a rock in a weary land?

What this world needs today is the greatness of the resisting life, the life that can stand against others, the life that can stem the flood, face the wind, and courageously hold its own against it, that others may hide behind its protecting lee. I know of nothing that will bring such a blessing to the world as this: for you and me to go into our homes, our schools, our social circles, our business, into whatever surroundings God sends us, and there simply take our stand for a surrendered life, a life true to Jesus Christ. There is nothing greater than that.

Yes, it will cost something to live the resisting life. There will be hardships and crosses connected with it. But, my friends, do you and I want to live lives that have no crosses? When I think of the cross that he bore for me, when I think of his suffering on Calvary, sometimes I feel as though I would like to enter into the fellowship of this suffering. If it is going to be a hard thing for you to live the resisting life among your friends, live it because Jesus lived the great resisting life for you.

O my friends, would that every one of us here might go hence to live the resisting life, resisting and standing against the world's drift of evil, that others might find protection, and shadow, and hope, and life under our lee! —Rev. Wilton Merle Smith, D.D., New York City. From sermon in *Record of Christian Work*.

THE TESTING SWORD.

Text: "The king said, Bring me a sword, and they brought a sword before the king."—1 Kings 3:24.

The judgment of Solomon is one of the most remarkable passages in the Old Testament; yet few perhaps realize the immense significance it has, and its profound teaching. It is intended to show us what key will fit man's natural heart; it is a light by which we look into and examine the lock, and then are enabled to judge what wards the key must have that will open it. We have often, possibly, wondered how Solomon showed his supreme wisdom by this strange act of judgment. If we study it more closely, we shall perceive how it was an indication "that the wisdom of God was in him." (v. 28.) He discovered the key to a mystery which man had not before discovered.

Turning to the story itself, we notice that the subjects of the inquiry were thoroughly bad; there was nothing to choose morally between them—they were both depraved, selfish, and cruel, in fact, just like the world now. The point that had to be decided was—What good quality was there left to be appealed to? How could truth be elicited? Solomon's judgment was God's answer to the question—How can I call out the dormant emotion of the soul? Sorrow, despair, passion, misery, were there, and they made their despairing appeal to the king. Let us now look at some lessons of the incident, and see how they join together in revealing a great truth.

I. The natural feelings of the heart can be appealed to, to elicit truth and guide action. The Bible is an intensely natural book; that is one of its greatest charms. It shows man as he is, a magnificent moral ruin; it exhibits the splendor of the wreck, and testifies to the grandeur of the original. It tells us of his passions, graces, hopes, and fears, and it treats them neither with contempt nor indifference. Men and women are presented to us precisely as they are. It is the Book of all ages, because true to all characters and circumstances. It is so wonderfully human, because so absolutely divine. No other religion or book has ever done what the Bible has, or adopted Solomon's method—"for the wisdom of God was in him."

II. The ultimate court of appeal is the affection, not merely reason or intellect. Unaided, cold, hard, reason can never really discover absolute truth. The Bible is no mere code of philosophy, though it does contain the profoundest philosophy the world has ever known. It is no mere standard of ethics or morals, though in that line it cannot be sur-

passed. It differs from all other religious books the world has ever seen, because it appeals to the heart—its noblest, purest, tenderest emotions. Sometimes, probably, we have almost smiled at the apparent inadequacy, inappropriateness, of the means Solomon adopted to extract the truth. Just the sight of a bare drawn sword! But we shall see that it showed "the wisdom of God was in him."

III. The profoundest feeling of the human heart is love. (v. 26.) It is the truest, most unfailing test of all. Pagan religions, heathenism in general, know absolutely nothing of pure love. It is the Gospel alone that has evoked the silent, dormant love of the human heart. Why is it that love is the deepest, most intense feeling of the human heart? Because in love we most nearly touch the divine nature. The circles of human and divine life come into closest contact at the point of love. And love here was manifested by the spirit of self-sacrifice. "Give her the living child, and in no wise slay it." (v. 26.) Surely in this outburst of self-sacrificing love we have a faint reflection of the wondrous fact, "In this was manifested the love of God towards us," etc. (1 John 4:9, 10; John 3:16.) Here is made manifest an aspect of human love to which the divine love can appeal.

IV. Love is the revelation of truth, and must agree with it. (v. 26.) You must not, and cannot, divorce truth and love. Force never has been a correct guide to truth; it can be no satisfactory criterion. Solomon might have resorted to torture, or threats, or passion, but it would have been no reliable test; for physical endurance, or mental cunning, might have perverted and frustrated the manifestation of truth. He did not employ these means, but suddenly called forth the most beautiful, though oft-distorted or concealed, grace of the human heart, and appealed to love, "for the wisdom of God was in him."

V. The revelation of truth will result in life. (v. 26.) Not until truth was known was life assured. It was only when the king himself spake, and confirmed and sealed the truth that had been made manifest by love, that the child's life was safe. This must always be the fact; there can never be real, growing, assured life apart from truth; only as the truth of God is made manifest will the soul learn to live, and only as truth is admitted and proclaimed, can life be in any real sense given and blessed.

But let us ask, What was it that Solomon used to test the emotion of the heart, to call forth truth to light? It was a sword. That sword was the crux of the whole position; it was the test by which truth was to be discerned.

Is not this whole story really a parable with a very deep significance? What is the sword? It is the Word of God. (Eph. 6:17.) No one could know the truth till the sword revealed it; that is why we are told there was no external witness. (v. 18.) The two women were alone in the house. But the Word of God is a sword that discerns "the thoughts and intents of the heart." (Heb. 4:12.) Moreover, this sword called forth love in the one, but only callousness and increased wickedness in the other. So with the Word of God; to the one it is the savor of life, to another of death. (2 Cor. 2:16.)

Now we see why specially, by the means he employed, Solomon showed that "the wisdom of God was in him." He used the sword, and the sword only, to elicit truth. It was the emblem of justice and of power and wrath, but the sight of it led to the revelation of love; the revelation of love led to the revelation of truth, the revelation of truth to the revelation of life, and that life, let us notice, was life in all its youthful potentialities and possibilities.

The Bible has carried the testing sword before old and young nations, civilization and barbarism, always with the same results, to be the revelation of love and truth and life.—Rev. W. B. Russell-Caley, M. A., in the *London Christian.*

GUARDING THE HEART.

"Keep thy heart with all diligence; for out of it are the issues of life."—Prov. 4:23.

The Bible is our oldest authority on the heart. The first physiological description of it ever recorded is found therein, and for beauty of expression and accuracy of statement it has never been excelled. It was not until 1616 that Dr. Harvey, of the staff at Bartholomew's Hospital, London, discovered the circulation of the blood, and yet it would seem from the writings of Moses in Genesis and Leviticus, and from these words of wisdom we are considering, one of the most ancient of Hebrew proverbs, that the Bible anticipated modern medical science. But while the Scriptures speak of the heart in terms intelligent and free from the gross errors of most early writers on physiology and anatomy, it is not of the fleshy organ in the human breast, as much as the inward part of man—the mind and soul with all their faculties and affections, the secret recesses into which the mortal eye cannot penetrate.

I. The Bible uses the word "heart" to indicate that peculiar "something" which holds the same relation to our moral and spiritual lives that the heart does to the body. In common literary phraseology, the heart stands for the affections as distinguished from the intellect and will—in other words, the emotional nature. Nothing is better known, and nothing is so persistently misunderstood as the heart. We have allowed poets and novelists and romancers to monopolize the heart. And because of some excessive tears and rejoicings in religious meetings, we have unwisely tried to abolish the heart from our devotions. A few years ago a well-known lecturer in a public address rather discounted the emotional in religion. During the past summer, the same man, in the same place, in another deliverance, pleaded for that which he had criticised. The heart is the focus of all our being, "the best or the worst ground that lies between heaven and earth."

II. Dr. Bushnell said, "The life of a man is in his heart, and if he does not live there, I care not what other success may befall him, he does not live." It is the within that makes

the without. The Greek rendering of this old Hebrew proverb was significant indeed: "In order that thy fountains may not fail thee, guard them in the heart." The heart is the fountain of all incentive and moral action, and with it "man believeth unto righteousness." We guard many things with far more jealous care than we do the heart. It is a human fatality to neglect the power and cling to the form. Christianity has always shown a disposition to decline from spiritual standards and take up with easier ways of externalism. Every period of worldliness and wickedness has been the result of a neglect of heart life. There is the most intimate relation between empty churches and full prisons; between low Christian living and flagrant sinfulness. All conduct is the outcome of the heart. Our affections decide our character. He who loves up, will live up. The man who is wrong in heart, cannot be right in life until he has a change of heart. There is no salvation that will soak in from one's environment; that will come in with ethics; that will operate from the head alone. Only a rebirth will suffice. A new heart must precede a new life. After all, we live in our loves.

III. Our affections are the pioneers, the early settlers of character. The heart is the blockhouse on the frontier—the refuge for your imperiled self. Someone has said: "The heart is the workshop where all your personal appropriation and elaboration of spiritual things, both good and bad, have their seat." For this reason the Bible gives such a large place to it. There are a thousand references in the Bible to the heart—twice as many as there are to heaven, as if to show the superiority of the state to be in over the place to go to. Out of the heart come all of the essential elements and sustenance of the life that now is, as well as the one to which we are hastening.

No church can be successfully maintained without the heart any more than the home. Once in a long time we hear of Platonic courtships and marriages, but they never last. if they ever existed. Love is the bond of the home and family. Where ideal conditions exist there the heart has full sway. The same is true in the church. Let a church exalt the mind above the heart, and in a little while the people will stay away from it, because it is too cold for them. There should be, of course, the brightest intellect possible in the pulpit; but the preacher who works only in the polar light will freeze his congregation. There must be solar light on his brow ere eloquence and culture and logic take fire. There must be a heart in the pulpit, or the minister cannot tell the story of the great "heart-break" on Calvary for human woe, neither can he picture the Love that poured out its soul unto death to save a guilty race. The larger part of church work must be done through love, or it will not be done at all. How carefully, then, should the church-heart be guarded! It is surprising how little power over people art and architecture have. Nothing influences them like a great heart. Love is the greatest thing in the world.

IV. More and more is the heart being recognized as an organ of the highest and most trustworthy illumination. We know God chiefly through our hearts. Bunyan's blind child did not know him visually, but she could see into his heart, and she knew him truly, deeply, blessedly; better than anyone else ever did. We are God's blind children. We feel about for him in the gloom. We know the touch of his hand, the sound of his voice, the pulsation of his heart, the strengthening virtue of his infolding presence. The agnostic says: "I do not know." But love, with penetrating eye, swift feet, tremulous heart, and hands that neither life nor death can unclench, discovers him. Thus we find God in the darkness, and love him till all our night has passed away. Love to God means life to men. Therefore, guard well the heart, that its fountains fail thee never!

Three nations stood before mankind and sought for the royal diadem of the ages. Not the one that belongs to him, but the one to mortals given. They were the three great races of antiquity who had made the largest contribution to modern civilization, the Greek, the Roman, and the Hebrew. The Greek thought the palm was hers because she had stood for the intellectual side of man. The Roman pointed to the conquered sea and land, the bridges, roads and towns, the flower of chivalry, and the sown seed of feudal power. Her mailed "hand" had wrought it all.

Little Judea made no claim of might and power, but only while "she swooned in woe, she taught men truth, and love to know."

"'Tis through the 'heart' my claim I make."
And the judgment bar was satisfied.
"The head and hand have ruled their day,
Their scepter now has passed away—
We yield the palm, the crown to thee—
The heart rules to eternity!"

Jesus chose that nation of the old world to be his setting which guarded the heart and emphasized the spiritual, and to such only he still comes in precious reincarnations of the more abundant life.—Rev. J. M. Thoburn, Jr., D. D.

THE GOSPEL OF TROUBLE.

Text: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."—2 Cor. 12: 9.

A third heaven and a messenger of Satan, a paradise and a purgatorial thorn in the flesh, were both together in the experience of Paul. What that third heaven was he does not clearly say. It was like a glorious dream resting on the page of memory. As tradition reports Mahomet riding on spotless charger to the gate of heaven, so Paul seems to have been caught up. There were visions in that exaltation which no painter could depict, no poet sing. There were unutterable words dropped in exquisite music upon his ravished hearing. There was ecstasy too deep to be defined, and after fourteen years the apostle could not tell whether in that intoxicating hour he were in or out of his natural body. The third heaven, three steps from the throne of God,

left him in an utter bewilderment of spiritual transport lost in a labyrinth of celestial glory.

Over against this experience stands the other, that of the purgatorial thorn. Painful, unceasing, ever penetrating, the torturing messenger of Satan was his earthly infirmity. We can only conjecture what it was.

There is much to support the supposition that it was his failing vision. It was something God had given him, perhaps in that awful flash of light before Damascus gate. It is well known that this apostle carried an amanuensis with him on all his travels. Once he reminded his correspondents that the large coarse writing at the end of the letter could be written by none other than himself. Once he rebuked the high priest by mistake, not recognizing him, though he wore the insignia of office. And he apologized, stating that he did not realize who he was. In one place he reminds the Galatians that they would have given him their eyes, if possible. And ever with him came the attendant Doctor Luke, to minister to this affliction which gave him such annoyance. But whether it were this particular ailment or some other, it was there, and every step of the way buffeted him. Let it be remembered that the most useful apostle of the great Physician carried with him all his days a malady without relief. His spirit, which one day stood in the elevation of heaven, for many years was housed in a tenement of earthly humiliation.

With these two contrasting experiences written in his life, Paul makes an amazing confession. While he would glory in the heaven, he would rather glory in the thorn. The first had left him confused, the second had given him clearness of vision and confidence. The first had spoken words unlawful to utter. The second had given him the richest revelation he could receive, and which he would repeat to every man. And this was the revelation, "My grace is sufficient for thee: for my strength is made perfect in weakness." Because of the very trouble which had so long invested and oppressed him, he was led to see that that grace of God counterbalances every ill of life. And out of this circumstance, so important in his history, he broke into the remarkable testimony, "I take pleasure in infirmities; . . . for when I am weak, then am I strong."

From this exalted confession of the apostle we today derive a practical evangel which fits to every man and time, and which I venture to name, The Gospel of Trouble. And it lies unfolded to us in three suggestions of this dual chapter of Paul's career.

I. First, we are emboldened to think that the highest religious good is not the visit to heaven, but the friendship of Jehovah of which heaven is a sign. This may not be popular doctrine, but it has countless illustrations near to hand. Much of the effort of religious people is spent in quest of heavenly joys. The legendary lore of King Arthur is a parable of spiritual desire. The goal we set, the ideal we cherish is a material blessing epitomized in the streets and climate of heaven. The pilgrim's progress is to an eternal city, and he counts among the valuable things of life those gleaming tokens of his approach to destination. When men speak of their religious experience they dwell upon the third heavens which they have found in their brief histories. Rarely do we hear people singing psalms and breaking into hallelujahs over thorns which have twisted in their tissues, messengers of Satan which have buffeted them. The signs of God are his radiant delights and these are the quest of each religious person. But there is something better than a celestial precinct, and that something is harmony with the Lord of Heaven.

The other day I was admitted to a great establishment employing hundreds of men where the latest and most improved machinery was in full operation. I had known that this was the age of metal—one half the world employed in constructing tools, the other half in using them. And here suddenly I was let in where the very heaven of metal workers was revealed. Mighty engines were operating lathes and forges and cranes and planes. Vast tonnage of iron and steel was lifted here and there by the touch of a lever and carried over heads of men to this table and that, as a child would carry a toy across a nursery floor. Shavings of steel were trimmed from solid masses of metal with as little effort as one would pare his nail. Furnaces were glowing hotter than the seven-fold fire of Nebuchadnezzar, fiercer than the lightning of an August sky. And all was to me a maze of mystery. Up from the sweep and clang and roar came unutterable words of a language I could not understand; out of the rhythms and tempos a symphony of splendid music wherein I could not join. I must needs turn to an interpreter and ask the meaning of it all. It was the heaven of this metallic age, and in it "I spake as a child, I understood as a child, I thought as a child." What would the ordinary professional man with all his admiration for this material age be, in this establishment, without the help of a friendship to interpret it? And what would any man do with so wonderful a revelation as a visit to heaven would be, without an intelligent harmony with the place? Without the friendship of its Lord, who would be able to phrase its unutterable words and group its amazing processionals? The highest good of religious life is not that heaven, but the eternal, sufficient friendship of the Author of it all.

II. The second suggestion is that this friendship with Jehovah is not conditioned nor shown by the special answers to our prayers, but by the insistence upon our welfare even at the price of hardship and suffering. Paul had this friendship, and he was assured of it rather by the denial than the granting of his prayer. Are your prayers answered? This is often a stumb-

ling question to a would-be religious man. "No, I cannot say they are." Then you are not a religious man, because the fervent effectual prayer of the righteous availeth much. Much. That is the word. Not everything, but much. We need remember the word. All prayers are not wise. It is possible for the most saintly man to ask for wrong things. Paul is example. Paul, are you testing your religion by answered prayers? "Yes." What do you find? "My prayers are not answered, therefore I am not religious." Three times he prayed, and was not answered with relief. What did he do? Quit the faith? Not so. He took the refusal as a sign that it was not best to have the prayer. And out of it he learned that this very infirmity kept him from boasting and proved to men that a higher power than himself was working in him, and out of this he came into the sweet and eternal confidence which otherwise he would not have attained.

III. Finally, the true philosophy of Christian living rests in viewing the unrelieved troubles of life as a part of a providential planning for our good, which time will demonstrate and justify. The philosophical Christian will not despair, will not grow moody, will not rebel, but will exclaim with Paul, "I glory in my infirmities."

And this is worth remembering. Christianity does not do away with trouble. The Master taught his disciples, "Sufficient unto the day is the evil thereof." He made no pretense that Christian faith would eradicate trial from Christian experience. Christianity which teaches the eradication of sin, does not teach the eradication of evil. It does not promise that a man with a message of righteousness in a mixed world will escape annoyances. It rather says: "Blessed are they which are persecuted for righteousness' sake."

Trouble may seem unrelated to your best estate. But doubt it not. To return to the metal age. Here is a school of applied science. It is to fit the youth to enter all the shops with intelligent appreciation. But look! Here is a long course of studies in analytical geometry and algebra. What has that to do with steel? Here are chemistry and calculus, and here is physics. They are burdens and discipline. But it is when these things are understood that the youth is prepared to walk among the great machines and interpret the messages which they are writing in time-defying script with pen and page of steel. God's schools are much like that. Far away from heaven seems that thorn in the flesh, that messenger of Satan which is buffeting you. But these are preparations for a time when the gates of heaven shall all stand open for your coming, and all its unutterable voices shall be made clear. Each man who matriculates in the school of trouble, graduates with ability, not only to interpret the new song of heaven, but also to contribute a note to its deathless melody.—Rev. Caspar Wistar Hiatt, D. D., Cleveland, Ohio.

You perhaps remember that incident in the life of Mr. Moody, when he went one Sabbath afternoon to preach in an imbecile asylum, and said to himself as he took his place on the platform that he realized if ever a man needed to be simple in his statement of the gospel it was then, and when he came away said that he had never before been so grateful for a gospel profound enough for a Gladstone and simple enough for an idiot. As the circle of men takes in the whole range from a Gladstone to an idiot, from refinement to ruin, so the gospel of Christ must be capable of application in all these.—C. B. McAfee, *Br. Eagle*, Jan. 30, 1905.

EXCHANGE DEPARTMENT.

If you have a set of Cheyne and Black's Encyclopedia Biblica that you are not using and would trade it for McClintock and Strong, or Lord's Beacon Lights of History, old edition, or Library of World's Best Orations, please let us know. Box 1, care Current Anecdotes, 708 Caxton Bldg., Cleveland, O.

To anyone who has Obispo rubber stock, knows its value and wants to increase his holdings, I will sell a share. Box 2, care Current Anecdotes.

In *Harper's Weekly*, Mrs. Maude Howe Elliott tells of a conversation that once took place in a friend's house in Boston in which there were discussed certain phenomena of the mind. Some one observed that it was a curious fact that no man could do one thing and think of another.

During the discussion a little girl of ten, the daughter of the host, was listening attentively.

"I can do one thing and think of another," she said.

"What is it?" asked her father.

"Well," she said, "it is very easy for me to say the Lord's Prayer and think of almost anything else I want to. I do it every night."

Benham—I have had my life assured for five thousand dollars in your favor.

Mrs. Benham—Well, I'll be glad to have the money, but I think you've overestimated your value.

Bishop Doan of Albany was once rector of a church in Hartford, Conn., and was the victim of a joke by Mark Twain.

"Dr. Doan," he said at the end of the service, "I enjoyed your sermon this morning. I welcomed it like an old friend. I have, you know, a book at home containing every word of it."

"You have not," said Dr. Doan.

"I have so," said the humorist.

"Well, send that book to me. I'd like to see it."

"I'll send it." Twain replied.

And he sent, the next morning, an unabridged dictionary to the rector.

The Homiletic Year. By Dr. Hallock. It is as if you were puzzling your brain and heart and soul what to preach on, and you said I will call on Dr. Hallock, and he should take you to his library and make suggestions. Then all the holidays and observances of the church year are given.

F. M. BARTON, Publisher, Cleveland, O.

The Inerrancy of Holy Scripture.

Written for Current Anecdotes by A. H. Sayce, Queen's College, Oxford, England.

It is natural for man to yearn after an infallible guide in his religious beliefs. I say "beliefs" advisedly, for in the great moral questions of right and wrong we need no infallible authority; we all know, so far as practical purposes are concerned, how we ought to act. And western Christianity has long since decided that no infallible authority is needed for settling disputes about the observance of a merely ceremonial law. It is only our religious beliefs, and, more especially, our religious beliefs on the intellectual side, for which we want the sanction of an inerrant revelation.

The famous historian, Professor Freeman, once remarked to me that what puzzled him above all else was to understand how a religion could be true and yet not universal. But the difficulty lies in the ambiguous word "true." If a particular form of faith were indeed the only true one, all others being absolutely false, then we could not reconcile the omnipotence and all goodness of God with the fact that he did not compel all mankind to adopt it. If there is no salvation outside a certain circle of beliefs, we could not reconcile the fact that only a minority of the human race holds them, with our ideas of the justice, much less the goodness, of an Almighty Being. In order to do so we should have to fall back on the extremest form of Calvinism.

But we have only to reflect a moment to see that the dilemma does not exist. In this world we cannot talk about the absolutely true and the absolutely false. Even the Hegelian "philosophy of the absolute" admits that its absoluteness is relative and that it is strictly a "philosophy of absolute relativity," if such a contradiction of terms can be allowed. We are mortal and finite creatures, living in a finite world, limited and bounded on all sides, to whom all knowledge must be necessarily relative. We can know only "in part." Our perceptions are limited by the senses, and how little our unassisted senses can tell us even of the material universe is beginning to be impressed upon us by the most recent investigations of science. The sensitive photographic plate can penetrate further into it than the human sense of sight.

If, therefore, an infallible revelation were made by God to man, it would cease to be infallible as soon as it reached him. In passing through the human mind it would lose its infallibility and become finite and relative. However infallible and inerrant the original communication may have been, it must cease to be so in the very act of becoming comprehensible to man. All human knowledge is relative; the absolute truth can be known only to God.

There is only one way in which this bar to the reception of absolute truth by man could be removed. Man must become God. And this is what certain religions of the world have assumed to be possible. In ancient Egypt and Babylonia the king was accounted divine, and so, too, in later days were the emperors of Rome. In India the doctrine of the incarnation of deity was fundamental in Brahmanic religion; the gods appeared on earth as men, and the sages or religious teachers were not only their mouth-pieces but were themselves divine.

A revelation made to a man, who was himself a god, was freed from human limitations and his commands and laws accordingly possessed all the elements of infallibility. As commands they were absolutely authoritative, though the beliefs to which they referred could only be relatively understood by the finite human beings to whom they were addressed. For the sages, however, who were divine, these beliefs were absolutely intelligible and absolutely true.

Hence it is that the Hindu is able to see in his Veda an infallible book, every word and syllable of which is divinely inspired. But hence, also, it is a book which is only in part comprehensible to the laity. It cannot be written without losing a portion of its inspiration and authority, since the act of writing transforms the sounds which are, as it were, its life, into mere symbols that are subject to decay and change. For the same reason it cannot be translated into another language. The divinely infallible Veda is that revelation alone which is handed down by memory from sage to sage in its complete and unaltered form. The slightest alteration necessarily introduces the element of relativity and fallibility; it passes out of the hands of deity into those of man and becomes tainted with human error.

The Hindu Veda is the only sacred book, as far as we know, to which the doctrine of inerrancy has been logically and consistently applied. In the sixteenth and seventeenth centuries, however, European reformers, who had found themselves forced to give up the mediæval doctrine of the infallibility of the church, fell back on a doctrine of the infallibility of the Bible, though not with the logical consistency of the Hindu. It was the Hindu doctrine without the Hindu basis upon which that doctrine rested.

From the first, therefore, it was confronted with the difficulty of discovering a reason for its acceptance. What reason have we for believing that the Bible is inerrant and therefore infallible? Those who maintained its infallibility could not appeal to the consensus of the church, as that would have been to reintroduce by another channel the rejected belief in the infallibility of the church; nor could they appeal to the reason or inner consciousness of the individual, as that would have placed the individual reason and consciousness on a higher level than the book whose divine authority they were thus made to guarantee. If, again, it was urged that the Bible was its own witness, the answer was at once given that different individuals and denominations interpreted it differently, and what the ordinary Christian wanted to know

was which of these interpretations he should regard as divinely authoritative and infallible.

The appeal to reason which shattered the doctrine of the infallibility of the church in the sixteenth century has, in the nineteenth, shattered the doctrine of the infallibility of the book which was put in its place. Infallibility in the Hindu sense of the word is unattainable in this world. We must be content with the fact that we are finite creatures whose perception of truth is relative and not absolute.

But as the recognition of the fallibility of the church did not destroy the reality of the church and its divine mission, so, too, the recognition of the fallibility of the Scriptures does not impair the fact that we have in them the Word of God. Modern research and scholarship have indeed compelled us to admit that the literature of the Old and New Testaments forms part of the general literature of the ancient East, and from a literary point of view must be judged by the same standards and interpreted by the same methods. Documents of various ages are embodied in it, representing different varieties of literary composition and reflecting the beliefs and knowledge of their human authors, and so far as history is concerned, we must not expect to find in them a higher degree of inerrancy than is compatible with an honest statement of the materials to which the writers had access. In other words, the books of the Christian Bible have been written by men and not by the deified automata of Hindu belief.

Between the admission, however, of this human element in the Bible and the fashionable theories of the "critical" school, which find in it little else than a confused medley of antedated documents, myths and fictions, there is a wide difference. Christianity, like the Judaism which it presupposes, is a historical religion, and the history which forms an integral part of it cannot be dissolved into myth or nebulous possibilities without transforming it into something which—whatever it may be—is not Christianity in the sense in which Christianity has been understood for the last eighteen hundred years. There is a point at which a difference in degree becomes a difference in kind, and while there are errors in detail which in no way affect the value and good faith of a writer, a historian who consistently gives us fiction instead of history cannot expect to be treated with respect. And if he is untrustworthy in matters in which we can test his statements, how can we trust him when he comes to deal with religious dogmas?

But is the Bible the medley of myths and fictions which philological criticism would make it out to be? To this I believe a decided negative must be given. We need not shrink from dealing with it simply as a collection of ancient literature to be examined and criticized like the other literature of the ancient world. The criticism, however, must be scientific, following a sound method and based on scientifically ascertained facts, not on the subjective theories and prepossessions of the scholar.

The results of the application of such a system of criticism to the Old Testament I have endeavored to state elsewhere. There is only one way of testing the credibility of a professedly historical document, and that is by the help of historical and archæological facts. In the case of the Old Testament the facts are mainly archæological, and, thanks to recent excavations, we are now able to put the historical truth of a good deal of the Old Testament to scientific proof. The philological arguments upon which the destructive criticism of the Old Testament has been, for the most part, built are scientifically worthless; philology and history move in different spheres, and when historical conclusions have been drawn from philological premises, as in the case of the so-called primitive Aryan community, subsequent research has shown them to be of little value. We look to philology to tell us the precise interpretation of a text and the best readings to be adopted in it. When the grammarian goes beyond his province and attempts to determine the age and historical character of a document, he is merely beating the air. Even the endeavor to distinguish between the several authors of a composite work is proved to be beyond his powers by the single fact that where we know a modern book, like one of the novels of Besant and Rice, to be of composite origin, the most skilled English philologist is unable to separate the work of the one author from that of the other.

Tried by the touchstone of archæology the theories of philological criticism have been dissipated one after the other. It is not the old Hebrew writers, but their modern critics who are shown to have been in error. Each fresh archæological discovery, even if it does not rehabilitate the credit of the Old Testament narratives, at all events demolishes the critical theories which have been substituted for them. The archæologist has learned that, though the Old Testament writers are no more inerrant in their history than they are in their astronomy or geology, they are nevertheless reasonably trustworthy and the history they have left us compares favorably with most of that which has come down to us from the past.

And archæology has taught us something more. It has shown that just as there is an immeasurable difference between the spirit of the canonical and the uncanonical gospels, so, too, between the spirit and religious outlook of the Old Testament and of the ancient literatures to which it is more nearly related, there is a gulf which, so far as I can see, cannot be spanned. The story of the creation in the first chapter of Genesis has behind it the cosmology of Babylonia, but the spiritual and more contrast between the two is profound. On the one side is the polytheism of Babylonia with its stupidities, its coarseness and its immorality; on the other side is an uncompromising monotheism which excludes at once materialism and polytheism.

Like the church, the Bible has thus been brought before the bar of reason. And the verdict in both cases has been the same. Inerrancy and infallibility are unattainable in this world. But tried by lawful judges and confronted with admissible evidence, the Bible can be proved to be very far removed from

that nebulous and untruthful record into which a sceptical criticism would transform it. What philology had seemed to take away is being given back to us by archæology.

The Bible, in fact, is sufficiently trustworthy on its human side to prevent us from doubting its authority in matters spiritual. God works through earthly and imperfect channels, but that is no reason for denying the reality of the work. It is, perhaps, natural that I should have a prejudice in favor of the position adopted in regard to the whole question by the church to which I belong, but it is a position which I believe will eventually be accepted by the other branches of the Christian commonwealth. The Church of England has never subscribed to the Hinduising doctrine of the inerrancy of Scripture, though it required a judgment of the supreme ecclesiastical court to bring the fact home to some of its members. Holy Scripture, it teaches, contains all things necessary to salvation; that is all. Of "verbal inspiration" it knows nothing. The term "inspiration," indeed, is used in its formularies, but only in relation to the hearts of men. The very fact, however, that Scripture contains all things necessary to our salvation brings with it the further fact that we have in it the Word of God. How that Word should be interpreted is another matter, and in accordance with a New Testament precept the Church of England holds that it is not of any "private interpretation." The church is the "witness and keeper of Holy Writ," it has separated the canonical from the uncanonical books of the Old and New Testaments and has formulated the articles of the creeds. But neither church nor Scripture is inerrant in the Hindu sense, nor can either refuse to have its claims to authority submitted to the judgment of the reason; they support and complement each other and alike rest on God's revelation to man through Christ. "Search the Hebrew Scriptures for . . . they are they which testify of me," said our Lord, and before his death he promised that the Holy Spirit should hereafter "guide" his followers "into all truth." But it was guidance only, for absolute truth can be reached or comprehended by the mind of man.

Matthew's Gospel from Life in Matthew's Land.

GHOSN EL HOWIE, Schweir, Mt. Lebanon, Syria.

THE RAIMENT, THE GIRDLE AND THE FOOD OF JOHN.

Matt. 3: 4.

Seventy per cent. of the dry goods sold in Jerusalem, Nazareth and Damascus are of European and American manufacture. A vast amount of European-made clothes is sold in every part of Syria, bacon, ham, and canned foods of nearly every description have penetrated far and wide all over the country of David, Benhadad and John; nevertheless, in some districts we still see people shearing camels and spinning the short hair into a coarse thread, weaving it into cloth at home and making it up into saddle bags, large sacks and various garments for wear. Now it is not inferior in money value to goats' hair or wool, for it is very durable and, possibly enough, John preferred it on account of its durability and because he could obtain it from the Bedouins who were his fellow-sojourners in the wilderness. Even the girdle is now made in Europe of cotton, wool, or silk and shipped to Syria. The leathern belt, however, used by the Arabs and the religious orders, is still made in this country. In its simplest form it is a strip of leather brought once round the waist, then tied or fastened by a buckle, but in some cases it is complicated and ornamental, and part of it is brought from the right side of the loins across the back, over the left shoulder, and fastened on the left side in front. A corresponding piece is brought from the left of the back over the right shoulder and fastened in front to the right.

The natives regard it as a health necessity, as it strengthens the back, they say. The simple girdle which goes round the loins is sometimes lined or doubled and so sewn as to resemble a flat tube of about four inches broad. In such case money is carried inside it and pickpockets have no chance, and this kind of girdle is the purse of Matt. 10: 9. A knife, a dagger or an inkhorn is inserted, between this girdle and the body, and thus kept firm in place, as some readers may have seen me show at the Sunday School Convention in Jerusalem last April.

As I write, locusts are giving much trouble to government and peasant in Egypt and are actually invading the Syrian coast. The people here spit at them and profess to be disgusted when they see them bruised and killed, but the Bedouins in the district where John lived gather them in quantities and prepare them in various ways and use them as an article of food.

Some of our neighbors have sometimes been so fortunate as to come upon large amounts of wax and honey, deposited in the hollows of trees and cavities of rocks by wild bees. Some Orientals are capable of consuming incredible quantities of food in one day, but as a rule they are able to live on very little and that of the poorest quality. The strong healthy men who are now (May) plowing and digging the earth with heavy pickaxes outside this house, use about two pounds of bread baked into nine loaves and about one and one-half pounds of boiled potatoes a day. Sometimes they have a mess of pottage in the evening.

While John found much honey deposited by wild bees in the wilderness as well as locusts for food, I do not feel bound to

believe that he ate nothing else. We knew of hermits who professed to live the life of John and who fed on such things as they could find near their wilderness cells, and yet when friendly visitors brought them something in a present from the town, they did not refuse it.

GENERATION OF VIPERS.

Matt. 3:7; 12:34; 23:33.

Our Lord calls Judas "son of perdition" (John 17:12), but neither the father, mother, or any ancestor of Judas is referred to; it is an immemorial Oriental way of saying that Judas deserved perdition most surely.

Such people as Judas are called by Paul "the children of disobedience, the children of wrath" (Eph. 2:2, 3), and in the Old Testament "children of the embodiment of evil" (Belial), (Deut. 13:13; Jud. 19:22; I Sam. 1:16; 2:12.)

Similarly, the woman who was speaking to me yesterday called her grabbing creditor "ibu harâm" (a son of sin). The woman was not thinking I am sure of the man's parents, but simply meant to describe his viper-like ways of circumventing her and robbing her of her property.

Saul supposed his son to have been a conspirator and a traitor and no suspicion was attached to the mother, still the incensed king hurled at Jonathan the intolerable epithet "son of the perverse rebellious woman" (I Sam. 20:30.) And when playmates fall out and become very angry, they call one another "ibu el kelb," son of a dog. Sometimes "ibu siteen keib," son of sixty dogs, or pigs.

Moreover, if there be any harmless snakes, as naturalists say there are, we know nothing about them. We Orientals consider every serpent to be cunning, deceitful, poisonous and deadly, and if we make any difference among the species, it is only to say that some of them are worse than others.

So afraid are Orientals of serpents that they put charms and amulets upon their children and in their houses and sprinkle their homes and trees with holy or charmed water to ward off the possible injury of snakes, serpents or vipers, and when John the Baptist rebuked the Pharisees and Sadducees by calling them "children of vipers as the Lord himself called them" (Matt. 12 and 23) he meant that they themselves were very viper-like morally and spiritually.

John saw many of the Pharisees and Sadducees come to his baptism and one would think that he should have been glad to see them and to comfort them and to receive them as brethren, but instead of this he hurls at them a terrible invective.

Was there no reason for this? Was there any reason for what Peter said to Simon many years later? (Acts 8:20, 23). Did John suspect "false brethren," such as Paul afterwards suffered from and discovered? (Gal. 2:4; 2 Cor. 11:26). Why then did he exhort them to bring forth fruit worthy of and consistent with repentance; he suspected the sincerity of some of them, and feared that others did not understand his preaching, for Orientals are always in danger of missing the substance and getting hold of the shadow, such as mere baptism with water and other symbols. Some missionaries in modern times have baptized converts who became preachers for many years, but afterward proudly went back to forms and unbelief. Attentive listeners and fair talkers have been discovered to be backbiters and gainsayers of the truth today, such as John had in mind when he said: "Children of Vipers."

Prayer Meeting Department.

AUGUSTUS NASH.

AT A PHARISEE'S TABLE.

Luke 14:1-24.

1. Why was Jesus invited? 1
2. What did he do to embarrass them? 2-6
3. What social custom did he rebuke? 7-11
4. What advice did he give his host? 12-14
5. How did they try to turn the conversation? 15
6. How did Jesus show men's attitude toward the Kingdom of God? 15-24
   (a) Why represent it as a feast? 16
   (b) How did men excuse themselves? 18-20
   (c) Where were guests found? 21-23
   (d) What became of the others? 24

THE PRODIGAL SON.

Luke 15:11-24.

1. Why was the younger son the prodigal? 11, 12
2. What kind of a home did he have? 12
3. Why did he want to leave? 13
4. How did he spend his money? 13
5. What bad luck did he have? 14-16
6. Why does it say he "came to himself"? 17
7. What did he make up his mind to do? 18, 19
8. How did he carry out his resolution? 20, 21
9. What kind of welcome did he receive? 20-24
10. Why did Jesus tell this story?

DIVES AND LAZARUS.

Luke 16:19-31.

1. What did Jesus know about the future life? John 3:13
2. How had Dives and Lazarus lived? 19-21
3. How did they go out of this life? 22
4. Why was one comforted and the other tormented? 25
5. How much of this language is figurative? 23-26

6 Of what is it figurative? 23-26
  (a) Happiness and anguish 25
  (b) Punishment — mental not physical 25
  (c) No repentance—condition fixed 26
7 Why was Dives anxious about his brothers? 27, 28
8 How must men be convinced? 29-31

THE PHARISEE AND THE PUBLICAN.

Luke 18: 9-14.

1 Was this against the Pharisees? 9
2 What is the pharisaical spirit? 9
3 What was the Pharisee's standard of goodness? 11, 12
4 Why was he mistaken—acts instead of motives?
5 Why was the publican troubled in mind? 13
6 What was his one plea? 13
7 Why was his prayer heard? 14
8 How can a Pharisee get the spirit of a Publican?

THE RICH YOUNG RULER.

Mark 10: 17-22.

1 How did this young man approach Jesus? 17
2 How did he expect to gain eternal life? 17
3 Was Jesus too abrupt with him? 18
4 What commandments did he tell him to keep? 19
5 Was the young man sincere? 20
6 Why did Jesus love him? 21
7 What did he lack? 21
8 Did Jesus mean what he told him? 21
9 Was the young man's decision final? 22

THE CONVERSION OF ZACCHEUS.

Luke 19: 1-10.

1 What do we know of Zaccheus? 1, 2
2 Why did he want to see Jesus? 3
3 How did he carry out his purpose? 4
4 Why did Jesus go home with him? 5, 6
5 What did the crowd think of it? 7
6 What decision did Zaccheus reach? 8
7 Which would be the hardest to do? 8
8 Why was Jesus so sure of his conversion? 8, 9

DEATHLESS.

A noble effort never dies;
  What though we fail? Its fire will give
Desire in other hearts to rise,
  And kindled there, it still will live.

We never die; for every deed
  That we have wrought will still remain
For good or ill, and sow the seed
  In other lives of joy or pain.

—George Birdseye.

Quotable Poetry.

"I'M SURE I SHALL NOT PASS AGAIN THIS WAY."

The bread that bringeth strength I want to give;
The water pure that bids the thirsty live;
I want to help the fainting day by day;
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears,
Beauty for ashes may I give alway;
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away;
I'm sure I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way.

—*Daily Bible.*

THE DEAD SEA.

"I looked upon a sea,
  And lo! 'twas dead,
Although by Hermon's snows
  And Jordan fed.

"How came a fate so dire?
  The tale's soon told:
All that it got it kept
  And fast did hold.

"All tributary streams
  Found here their grave,
Because this sea received,
  But never gave.

"O sea that's dead! teach me
  To know and feel
That selfish grasp and greed
  My doom will seal.

"And, Lord, help me my best,
  Myself, to give,
That I may others bless,
  And, like thee, live."

—The Rev. William P. Finn, in *The Sunday School Times.*

SOUL-BUILDING.

Souls are built as temples are—
Sunken deep, unseen, unknown,
Lies the sure foundation stone.
Then the courses framed to bear
Lift the cloisters pillared fair,
Last of all the airy spire,
Soaring heavenward, higher and higher,
Nearest sun and nearest star.

Souls are built as temples are—
Based on truth's eternal law,
Sure and steadfast, without flaw,
Through the sunshine, through the snows,
Up and on the building goes;
Every fair thing finds its place,
Every hard thing lends a grace,
Every hand may make or mar.

—Susan Coolidge.

Stories of Hymns.

"Safe in the Arms of Jesus" is Fanny Crosby's favorite hymn of all the hundreds she has written. W. H. Doane called upon her one day and said, "I want some words for this music, but I have only forty minutes before I must go to my train," and he hummed the melody. "I will try," said Miss Crosby. Before the time had expired the words were handed to Mr. Doane. "It was an inspiration," explains the author.

One evening while speaking at a mission service she asked if there "were not some men present who had wandered from their mother's teaching." One young man came to the platform and knelt in prayer with her. A great blessing came to the meeting. That night she wrote "Rescue the Perishing."

If the United States has any national hymn, it is "My Country 'Tis of Thee," written by Samuel Francis Smith, who was afterward a Baptist clergyman. While he was studying theology at Andover, Lowell Mason, the well-known composer, gave him some collections of German songs for translation. One dismal day in February, 1832, in looking over one of the music books, wrote Dr. Smith long after, "My eye rested on the tune now known as 'America.' I liked the spirited movement not then knowing it to be 'God Save the King.' I saw that the German words were patriotic, and felt an impulse to write a patriotic hymn of my own, adapted to the tune. Picking up a scrap of waste paper lying near, I wrote, probably in half an hour, the hymn 'America,' as it is now known. I never supposed I was writing a national hymn."

On the next Fourth of July the hymn was first sung by a company of children in Park Street Church, Boston, and it has been sung by everybody, everywhere, ever since.

The story of the tune, "America," is far more complicated than that of the words. Mr. Smith found it, as stated, in a German song-book, but the French claim it as composed by Jean Baptiste Lully, a famous musician of the court of Louis XIV. It was sung before that monarch by 300 young ladies of St. Cyr to the hymn "Grande Dieu, Sauvez Le Roi."

But the English put in a still earlier claim, declaring the author to be Dr. John Bull, the organist of Queen Elizabeth and afterwards of James I. He died at Lübeck in 1622. About the time of the gunpowder plot in 1605, he composed and played before the king, a song beginning, "God save great James, our king." In 1740, one Henry Carey, wrote the words of the present national anthem, and adapted to it Dr. Bull's music, in honor of George II.

At international conventions of English-speaking young people when enthusiasm rises high, the British section sing "God save the king," while the Americans respond with "My Country 'tis of Thee."

A GIRL'S SONG.

At a terrible accident in the coal-mines near Scranton, Pennsylvania, several men were buried for three days, and all efforts to rescue them proved unsuccessful.

The majority of the miners were Germans. They were in a state of intense excitement, caused by sympathy for the wives and children of the buried men and despair at their own balked efforts.

A great mob of ignorant men and women assembled at the mouth of the mine, on the evening of the third day, in a condition of high nervous tension which fitted them for any mad act. A sullen murmur arose that it was folly to dig farther, that the men were dead, and this was followed by cries of rage at the rich mine-owners, who were in no way responsible for the accident.

A hasty word or gesture might have produced an outbreak of fury. Standing near me was a little German girl, perhaps eleven years old. Her pale face and frightened glances from side to side showed that she fully understood the danger of the moment. Suddenly, with a great effort, she began to sing in a hoarse whisper, which could not be heard. Then she gained courage, and her sweet, childish voice rang out in Luther's grand old hymn, familiar to every German from his cradle:

"A mighty fortress is our God."

There was a silence like death. Then one voice joined the girl's, and presently another and another, until from the whole great multitude rose the solemn cry:

"With force of arms, we nothing can,
Full soon are we o'erridden,
But for us fights the godly Man
Whom God himself hath bidden;
Ask ye his name?
Christ Jesus is his name."

A great quiet seemed to fall upon their hearts. They resumed their work with fresh zeal, and before morning the joyful cry came up from the pit that the men were found—alive.

Never was a word more in season than that child's hymn.—*Youth's Companion.*

Sermon in Poem.

THE LAST HYMN.

BY MARIANNE FARMINGHAM.

The Sabbath day was ending in a village by the sea,
The uttered benediction touched the people tenderly,
And they rose to face the sunset in the glowing, lighted west,
And then hastened to their dwellings for God's blessed boon of rest.

But they looked across the waters, and a storm was raging there;
A fierce spirit moved above them—the wild spirit of the air—
And it lashed, and shook, and tore them till they thundered, groaned and boomed,
And, alas! for any vessel in their yawning gulfs entombed.

Very anxious were the people on that rocky coast of Wales,
Lest the dawns of coming morrows should be telling awful tales,
When the sea had spent its passion, and should cast upon the shore
Bits of wreck, and swollen victims, as it had done heretofore.

With the rough winds blowing round her a brave woman strained her eyes,
As she saw along the billows a huge vessel fall and rise.
Oh! it did not need a prophet to tell what the end must be,
For no ship could ride in safety near that shore on such a sea.

Then the pitying people hurried from their homes and thronged the beach,
Oh, for power to cross the waters, and the perishing to reach!
Helpless hands were wrung in terror, tender hearts grew cold with dread,
And the ship urged by the tempest to the fatal rock-shore sped.

"She has parted in the middle! Oh, the half of her goes down!
God have mercy! Is his heaven far to seek for those who drown?"
Lo! when next the white, shocked faces looked with terror on the sea,
Only one last clinging figure on a spar was seen to be.

Nearer to the trembling watchers came the wreck tossed by the wave,
And the man still clung and floated, though no power on earth could save.
"Could we send him a short message? Here's a trumpet, shout away!"
'Twas the preacher's hand that took it, and he wondered what to say.

Any memory of his sermon? Firstly? Secondly? Ah, no.
There was but one thing to utter in that awful hour of woe.
So he shouted through the trumpet, "Look to Jesus. Can you hear?"
And "Aye, aye, sir!" rang the answer o'er the waters loud and clear.

Then they listened. "He is singing, 'Jesus Lover of My Soul.'"
And the wind brought back the echo, "While the nearer waters roll."
Strange, indeed, it was to hear him, "Till the storm of life is past,"
Singing bravely o'er the waters, "Oh, receive my soul at last."

He could have no other refuge, "Hangs my helpless soul on thee.
"Leave, oh! leave me not"—the singer dropped at last into the sea;
And the watchers looking homeward, through their eyes by tears made dim,
Said, "He passed to be with Jesus, in the singing of that hymn."

[This poem has been read in closing a service; the choir, or a soloist, singing the lines from the hymn.]

Unusual.

Mattie advises her young lady friends to marry doctors rather than ministers. You can, she tells them, refuse to take the doctor's medicine, but it's next to impossible for a minister's wife to get off from attending church when he preaches.

HOW WE DO IT TODAY.

In other times we took a car
Drawn by horses, if going far,
And felt that we were blest.
Now the conductor takes the fare
And sticks a broomstick in the air
And lightning does the rest.

In other days along the street,
A glimmering lantern led our feet
When on a midnight stroll.
But now we catch, when night is nigh,
A piece of lightning from the sky,
And stick it on a pole.

Time was when one must hold his ear
Close to a whispering voice to hear,
Like deaf men—nigh and nigher.
But now from town to town he talks,
And puts his nose into a box
And whispers through a wire.

Science and Industry.

RISING TIDE.

Many of the anecdotes told of Father Taylor, the celebrated preacher of the Boston Seamen's Bethel, show that he was ready with a smile whenever occasion for one arose.

One evening a prayer-meeting had lasted long beyond the usual hour for closing, and Father Taylor's talk was increasing in fervor and energy, when some restless young men arose and shuffled hastily out of the room.

"That's right, brethren," said Father Taylor, shaking his head as if his anticipations were suddenly realized, "the tide is rising; the driftwood is beginning to float!"

Following are Mark Guy Pearse's witticisms:

God gives us our relations, but thank God we can chose our friends.

An old fisherman was saying we have one brother-in-law between us. "How is that," said I. "Look here, we four brothers got one sister. She married one man, and that man is brother-in-law for the lot."

When my son took some of the boys down to the country they had never seen a butterfly. "What is that," they cried. "Why that is a butterfly." They got a box to put it in, and next morning the boys gathered around the box, and one of the boys raised the lid. Then came a great yell, "Why, it don't lie no butter."

An old man had a cow that ran away from him. The cow ran quite a distance and the man after running for it quite a ways, saw another man in the distance near the cow. "Ay man, stop that cow," he cried. The man turned his nose up with disgust and said, "Did ye call me a man; I would like to have thee understand I am a magistrate."

In the Wake of the Welsh Revival.

The young evangelist, Evan Roberts, recently paid a short visit to his parents, and then went on to Liverpool, where revival services were to be conducted in the Welsh tongue, in sixteen chapels during the next few weeks. A letter by the Rev. Alex. Lewis in the *British Weekly* discusses the great problems which now confront the Welsh churches. We quote:

The marvellous success of the Revival has brought new problems, and new questions are now pushing to the front. Some of these questions are, After the Revival, What? How can this high tide of spiritual life be utilized? Into what channels can the aroused activities be turned that the largest good may come? How can the church keep those whom it has won from the publichouse? What substitute can be found for the social life of the tavern? The answer given to these questions will prove the efficiency, or the weakness of the church, her officers, and her ministry. Unless this large influx of new members can be assimilated and brought into the active life of the church the result of this great spiritual awakening will be half lost. The Y. M. C. A. and the Y. P. S. C. E. were each the outgrowth of a revival. Will this new spiritual awakening necessitate some new organization in order to utilize this vast accession of new material? I think not. Organization has been marvellously developed during the last quarter of a century, and what is needed is not more engine but more steam, not more machinery, but more power. Then, too, this entire Revival movement has been noteworthy for its freedom from all the details of organization, and therefore it might be expected that the need is the infusion of new life into old methods rather than the development of new ones.

It was the writer's privilege to spend Sunday, March 19th, with the Trinity Calvinistic Methodist Church, Tonypandy, South Wales.

The church of Tonypandy was one of the first to feel the effects of the revival spirit. This was nearly four years ago, and from that time until the present not a week has passed without conversions. During these four years the membership of the church has grown from 115 to 750, and that of the Sunday-school from 180 to 900. The converts are chiefly men, gamblers, swearers, drunkards, Sabbath breakers, at least one professional boxer, being among the number. As this church was among the first to feel the effects of the Revival it also was among the first to be confronted with the new problems.

After the Revival, What? First, put the new converts to work.

To interest and train the new members the Tonypandy Church has a score of committees covering all the old and some new lines of work. One or two members of each committee are old workers, the rest are all from among the new converts. These committees are changed every month. The senior deacon read the names of the committees for April at the close of the evening service, March 19th. A reading room and a lunch room is soon to be opened in connection with the church. These will, in part at least, take the place of the social life of the tavern.

The church has engaged a consecrated young man from its own members as assistant pastor. It is the height of folly to invest thousands of pounds in a church building equipped with all modern improvements and then expect one man to be preacher, pastor, and general director. A business house with the same amount of capital invested would have a dozen paid workers.

After the Revival, What? A new emphasis on Bible study. The Tonypandy Church has gone on the principle that for a Christian to grow he must feed on the Word of God, and that there is no place so effectual for the accomplishment of this end as the regular church prayer meeting and the Sunday-school. As a result of this conviction the prayer meeting has an attendance of 350, and the Sunday-school 900, of whom 600 are adults. As I entered the main auditorium of the church, which was given over to the adult classes of the Sunday-school, I saw in the rear gallery a class of 110 young men, the majority of whom were recent recruits from the street, another class of seventy-five older young men, two others of thirty-five and fifty each. A dozen classes occupied the floor, the majority of the members being men. One of the deacons had a class of sixty men in a small class-room, all new converts, raw material, as he expressed it, being trained for service. The interest manifested in all the classes, and the hunger for Bible knowledge, was a sight never to be forgotten. A church that can interest her new converts in Bible study has certainly gone a long way toward solving the problem which is now confronting so many of the churches.

After the Revival, What? A return to the normal conditions of church work with the minister resuming his function as teacher and preacher. In most communities during the Revival the sermon has been in part, if not entirely, given up, and some have thought that it would never again assume the importance of the past. But, the converts must be taught, and for certain kinds of teaching there is no method equal to that of the sermon. It was the privilege of the writer to preach at the evening service when 1,300 people crowded into a church scarcely capable of seating 900. The aisles, pulpit stairs, vestry, and every available space was occupied. In addition there was a meeting in the Sunday-school room attended by 500 children. This audience, like the others, was composed chiefly of men. So far as I could see there was not a woman in the gallery, one solid phalanx of men. On the floor the men outnumbered the women two to one. The attention paid by the audience and the way they hung on every word of the sermon was sufficient evidence that the sermon will be as important as ever in shaping and moulding character in this community. Can the pulpit ever lose its power while there are such listening audiences waiting for the truth? May not the many churches which are asking, "After the Revival, What?" find an answer to their question along the lines so remarkably successful in Tonypandy?

The Great Revival in Wales.

Wales is about the size of Connecticut. It is 135 miles long; its greatest width is 95 miles, and from that it narrows down to 35. Its area is 7389 square miles. Its mountains compare with the Catskills, Snowden being 3570 feet in height, as against 4000 for Slide Mountain, the highest in the Catskill range. The Welsh mountains, however, are rather more precipitous and rugged in character.

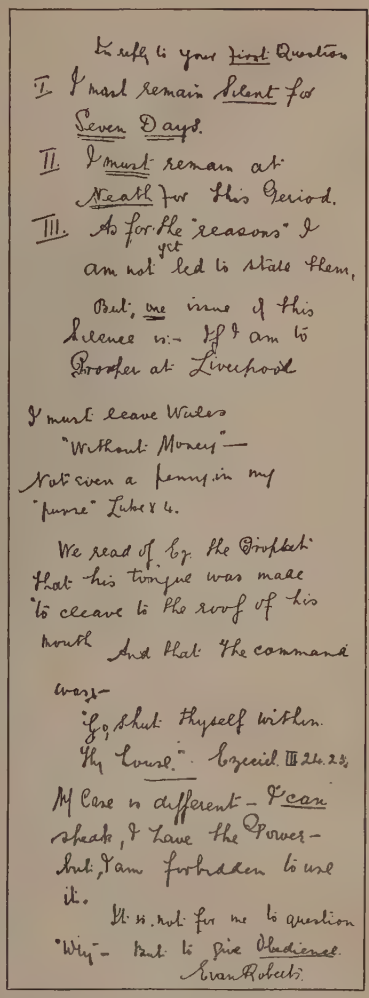
These mountain ridges are separated by picturesque little valleys, and it is among the hamlets and villages of these mountain valleys that the now world-famous "Welsh Revival of 1904-5" has swept like a forest fire. All parts of Wales have been visited by the movement, but its most extraordinary scenes have been witnessed in the small villages back from the coast and in the heart of the coal and iron mining districts.

The personality of Evan Roberts is now known by most readers of religious papers. All accounts agree that he is a young man of fine character, of unfeigned modesty and a genuine spirituality. The revival, however, is not at all dependent upon him. It burst out simultaneously in a hundred different places, and the results are not dependent on any one leader.

Early in March, Evan Roberts suddenly retired for a week of silence as a preliminary of a campaign to be undertaken in Liverpool. This abrupt act on his part seems to have made little difference with the enthusiasm of the movement, as the revival swept onward with tremendous force.

Visitors have been flocking into Wales from all over the world, and it is their unanimous verdict that the revival is not only of the greatest intensity, but is also of genuine and permanent value. At a recent meeting of 30 Bishops of the Established Church of England, it was their united expression that the movement was from God, and the Bishops hoped it would extend to England. A distinguished visitor in March was Col. Younghusband, fresh from his military laurels in Thibet. He expressed himself in the most unreserved and unqualified terms of endorsement. The Rev. and Mrs. Hartley, of New York, were sent by the Baptist ministers of this city to Wales to examine and report upon the movement. They have just returned, charged with enthusiasm. Mr. Hartley informs *The Church Economist* that it would be difficult to describe the enthusiasm of the people or the substantial character of the moral movement which is already manifest. One striking result, according to Mr. Hartley, is that the poorhouses are becoming depopulated. The younger and more favored relatives of poor people are remembering their duty to them and are bringing them back to kind and Christian homes. In many parts of Wales drinking has almost ceased and the same is true of doubtful theatrical entertainments and brutal sports.

On Roberts' sudden retirement for silence at Neath a local newspaper sent him a series of questions, asking the reason for this retirement and what his plans were for the future. In reply Roberts sent a letter, which is reproduced in facsimile, and which our readers will find interesting—not simply as a characteristic statement, but as showing the nervous handwriting of the Welsh leader.



To reply to your first Question
I. I must remain Silent for
Seven Days.
II. I must remain at
Neath for this Period.
III. As for the "reasons" I
am not led to state them,
But, the time of this
Silence is— If I am to
Preach at Liverpool

I must leave Wales
"Without Money"—
Not even a penny in my
"purse" Luke x 4.

We read of by the Prophet
that his tongue was made
"to cleave to the roof of his
mouth And that the command
was—
"Go, shut thyself within
thy house." Ezeck. III 24. 25.

My Case is different— I can
speak, I have the Power—
but I am forbidden to use
it.
It is not for me to question
"Why"— but to give Obedience.
Evan Roberts

—*From The Church Economist.*

JUBILANT VOICES

A new music book for Sunday School and Devotional Meetings. Edited by Doane, Kirkpatrick, Gabriel and Hoffman. Much new material, Orders of Service, Responsive Readings, Topical Index. 256 pages. Cloth, $25 per 100, not prepaid. **Returnable Sample mailed free.**
HOPE PUBLISHING COMPANY, CHICAGO.

FOR CONVENTIONS AND DISTRICT MEETINGS.

Brother pastors, your Entertainment Committee will be masters of the situation with "Colbert's System of Entertainment for Convening Bodies." Price:—One cent for each estimated guest. (Order by fifties.) Such order will bring for each guest a pretty badge, complete registry, host and guest certificates and check record. Order at once for your coming meetings or write for further particulars to the Author, V. Colbert, Beaver Creek, Ill.

Women as Assistant Pastors.

[The question is occasionally raised in the large city church as to the advisability of employing women as assistant pastors. At the request of the editor of Current Anecdotes, one of the most successful of women pastor assistants has written of her work and the activities of the church she serves. We withhold her name because of her special request.—Ed.]

The Second Presbyterian Church of our city has 903 members. More than 100 of this number attend services at a branch located in a northern suburb. This branch, or Chapel, as it is called, is in charge of an ordained minister and will, undoubtedly, become a separate organization soon. They have the regular preaching services, a fine Christian Endeavor Society, and a flourishing Sunday School which uses the Blakeslee lessons.

On the west side of the city we have a mission in charge of a young woman who was trained in the Moody Institute. This has a Sunday School numbering 300, and gospel services Sabbath evening. During the week they have a mothers' meeting, three girls' clubs, and two boys' clubs. The Superintendent calls on all the people who are in any way connected with or interested in the work. Last summer she took fourteen women, three babies, twenty-four boys and twenty girls to a lake near here for an outing, each one getting a week's rest.

In the main church the pastor has an assistant, a woman who was also trained at the Moody Institute. In one month the pastor and his three assistants made a total of 511 calls, and led and attended 135 meetings, also many committee meetings and much work which could not be reported.

One woman in our church has supported a missionary and wife in China for eight years in memory of a sainted president of the Women's Foreign Missionary Society.

A man in the church supports a missionary to the Pima Indians, and the Christian Endeavor society supports a Bible woman in India.

There is a large mission band in the church composed of children between the ages of 6 and 14 years. They meet every Wednesday. One day each month is devoted to the study of missions and the remaining three to industrial work. At the close of the year the articles they have made are sold and the proceeds go into the mission fund.

The older girls have a very active band, but a much smaller organization. Then we have the Home and Foreign Missionary Societies for the women.

The first Sabbath of every month, after the evening service, the pastor meets all the men in the congregation for a social time. Light refreshments are served and the pastor and officers of the church have an opportunity to meet all strangers.

The pastor's assistant has charge of the primary department in Sunday School, numbering over 70, superintends the home department, numbering 96, and is also president of the Young Women's Club—a purely social organization, meeting once a month. During the year she distributes much clothing to needy women and children, and frequently finds employment for women and girls. She looks after Thanksgiving dinners and Christmas festivities.

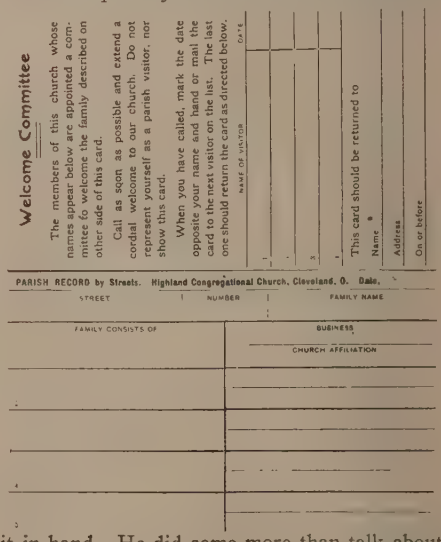
The greater part of her time is spent in making calls. These are in the interest of the Sunday School primary department, home department, cradle roll, and missionary societies. She visits sick people, old people, new people, needy people, and makes many social and friendly calls.

I am sure every pastor's assistant could testify to the joy there is in this service, coming into close touch with the people, sharing their joys, sorrows and longings. Often they pray together, and sometimes she has the unspeakable joy of leading one to Christ. It would be absolutely impossible for a pastor to do all this work that she does, partly because of his busy life and partly because he is a *man*.

SYSTEM IN WELCOME.

The cordiality of the members of the Highland Congregational Church, Lakewood, O., is attracting attention. One of the excuses given by church people for not joining a church when they move into a new neighborhood is that they went to the church several times, and the pastor took their names, but no one called or interested them in the church.

Pastors will say people are different, some are cordial and some frigid. But the cordiality of this church has been developed, it was an unknown quantity until Pastor Deitrick took


Welcome Committee
The members of this church whose names appear below are appointed a committee to welcome the family described on other side of this card.
Call as soon as possible and extend a cordial welcome to our church. Do not represent yourself as a parish visitor, nor show this card.
When you have called, mark the date opposite your name and hand or mail the card to the next visitor on the list. The last one should return the card as directed below.
NAME OF VISITOR
DATE
This card should be returned to
Name
Address
On or before
PARISH RECORD by Streets. Highland Congregational Church, Cleveland, O. Date.
STREET
NUMBER
FAMILY NAME
FAMILY CONSISTS OF
BUSINESS
CHURCH AFFILIATION

it in hand. He did some more than talk about it, he organized it. When he secured the name of a new family he entered it on two cards, one for himself and one for visitors. On the latter he placed four names. In the course of a month the new family received four calls, and when the pastor called he found the strangers delighted with the attention, and the fact that the callers were from one church fixed that church in their minds and hearts. Illustration of card front and back herewith.

CURRENT ANECDOTES

A Preacher's Magazine of Illustrations, Homiletics, Sermons and Methods of Church Work.

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Issued **MAY, 1905** **Monthly**

CHURCH SOCIALS.

There is only one member of the animal kingdom that cannot have a good time unless it eats.

Why cannot we have church entertainments without so much eating? The cause of Christianity does not call for a contribution of fifty or sixty cents to buy the ingredients for compounding a cake, all the trouble and worry of baking it, and then taking it to church, and then paying from ten to twenty-five cents for the privilege of eating part of it, and then, possibly, trying to suppress an internal rebellion through the night because the stomach considers itself insulted.

There are quite a number of necessary sacrifices in the Christian life, but it hardly seems necessary to spend half the night flying through the air astride of an enormous cake, with ham sandwiches and pickles being snowed down upon you indiscriminately, and a sensation along the spine as if you were in close proximity to the north pole, or were taking swimming lessons in the Arctic ocean.—*Monthly Messenger.*

WEDDING ETIQUETTE.

Her wedding is the event of a woman's life, and the minister who marries her, in a manner that is in keeping with the sentiment, is never forgotten. If he does it perfunctorily, or carelessly, or fails to make the most of the ceremony, it is a cloud on the memory of the event.

That the minister might be thoroughly furnished for this good work, we have had prepared our new wedding manual containing fifteen different ceremonies, selection of scriptures, laws and cautions, and a very important chapter on the Etiquette of Weddings. It is bound a la Roycroft in dove-colored ooze calf, so that the longer ceremonies may be read from it.

To make a long story short, send us $1 for it, and if not up to your expectations, notify us, return the book and we will return the money. If you wish the Funeral Manual with it, send $1.75 for both.

F. M. Barton, Caxton Bldg., Cleveland, O.

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Everything Needed in Building a New Church, or Supplies for your present Church.

In writing to firms in this directory please mention Current Anecdotes.

If you are in need of anything not mentioned here write Supply Department Current Anecdotes, Cleveland, O., and we will give you full information.

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ARCHITECTS. **Benj. D. Price,** Atlantic Highlands, N. J. **L. B. Valk Architectural Co.,** 425 Stimson Blk., Los Angeles, Cal.

BELLS. **The Meneeley Bell Co.,** 177 Broadway, New York, and Troy, N. Y.

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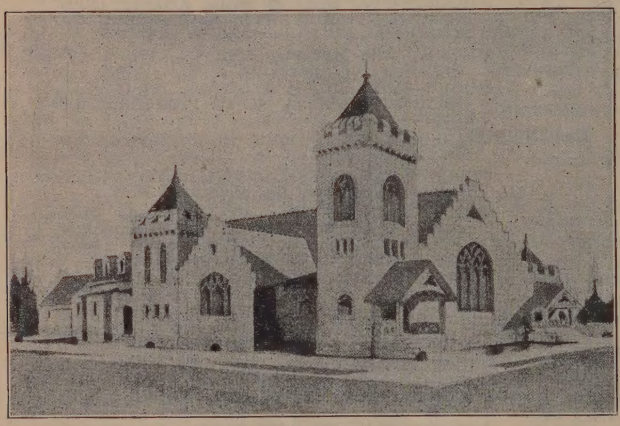
MEMORY. **Dickson School of Memory,** 952 Kimball Hall, Chicago, Ill.

More Thought on Church Architecture.

Illustrations were furnished by The Valk Architectural Co., Los Angeles, Cal., designers, superintendents and patentees of the plans.

One of the difficulties in church building is that if an architect belongs to a church there is a feeling that he must be employed. He may have never built a church or had but slight experience. He rummages over his architectural magazines and finds plans and illustrations of some $40,000 or $50,000 church, and proceeds to adapt it. Or he may work over some cathedral that was building for 100 years, and



Christian Church, San Bernardino, Cal.

cost 20 times as much as the church you desire. If an eye specialist belongs to our church we do not call him in to our families when the baby has the whooping cough. Money given for a church building is sacred and it is mis-spent when the best that may be had is not secured for it. If you have an architect who has wide experience in building churches in your congregation, retain him, even if he doesn't contribute a cent. And, on the other hand, if you have a half-dozen architects who are not specialists in church work, don't give them the commission for love or money.

In response to our prize offer, we have had two plans submitted. The prize will be awarded as soon as six have been submitted. But we use illustrations of several churches which illustrate our idea as to sensible churches.

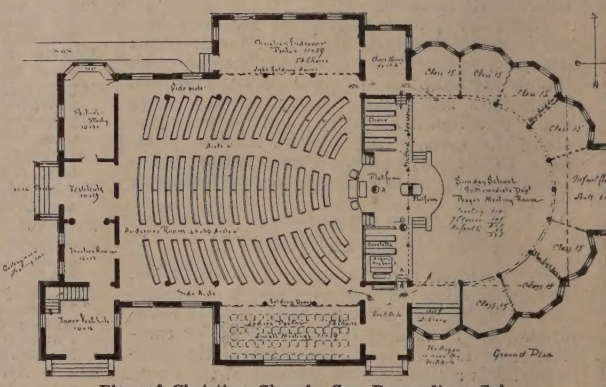
Our article in the April number has interested the architects. The following letter was received from The L. B. Valk Architectural Co., Los Angeles, California.

Dear Sir—Your remarks, in the April Current Anecdotes, about building a complete church to seat 300 and 400 for $12,000 leads us to tell you that these results are being accomplished for $6,000, $7,000 and $8,000. Complete church plants such as illustrated in enclosed folders show greater efficiency than you require.

We have demonstrated over and over again that a churchly church is one that in its design and architecture appeals to the eye to create reverence, but it is only lately that the Presbyterians and Congregationalists and Baptists are paying greater attention to the character of their buildings.

It is certain that the other denominations will do the same. Among those following this method are the Brick Presbyterian Church, Rochester, N. Y., with a surpliced choir; another at Scranton, Pa.; three in Los Angeles, one in Redlands, one in San Bernardino, Cal.; one in Owensboro, Ky.; in Toledo, Iowa; in Pocatello, Idaho; in Hoquaim, Washington, and in Seattle, Washington and many, many others.

The aim in every one of these plans is to create reverent worship, and the pastors attest the success of the aim. It takes time to overcome the prejudice of choirs who always have been placed facing the congregation. **All this is changed in the New Plan**, the choir being so placed as to be facing the minister.



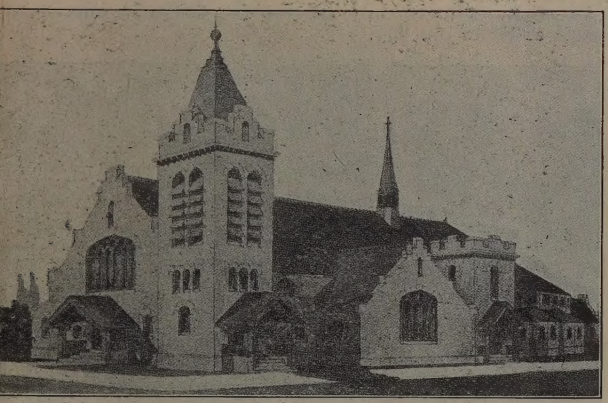
Plan of Christian Church, San Bernardino, Cal.

The position to speak to an audience is where you reach the eyes and ears of everyone in the house. The acoustic properties are fine. One is in the midst of churchly surroundings and in precisely the same position as one would be in a corner pulpit.

For festival occasions, and Sunday school exhibitions, the fine large platform is all ready for use. Your music and singers right *between* two audiences, the school and the church. The result is everyone can see and hear all that is going on and amidst most churchly surroundings.

We need more reverence in all our churches. This new plan produces it and compels it, even in the smallest examples of it.

The new Presbyterian church at Toledo, Ia., is a good example of our ideas of a churchly looking church at a reasonable cost. The audience room seats 512 and the Sunday school 375, making a total of 887. The church was built for $13,000. This makes the cost per



Presbyterian Church, Toledo, Iowa.

seating only $15 each, and the appearance is far above the average. The detail is as follows:

The lot is 75x140. The building 70x117. You enter direct in front and by the tower. Directly in front on Third street is Pastor's Study and Trustee room, a large sunny vestibule. Audience room, 46x60, seating 300. Two transepts, 11x29, seating 112. One gallery in front, seating 100. Total for audience room, 512. To which add Sunday school and eight classes, 375. Making a grand total of 887, sitting in full view of the speaker. The beautiful platform 10x38 and on it are seated Choir, quartett and organist, with key board of organ, all facing minister; while in the Sunday School every class and every scholar faces the Superintendent. The clerestory of the Sunday School has eight windows around it for light and ventilation, besides the three windows to each class room. The organ is over the vestibule and plays for both Church and Sunday School as desired. There is no plan the equal of this. Kitchen and dining room in basement. A marvelous low cost; lighted by electric fixtures and heated by hot air furnaces. The walls are of hollow concrete blocks laid up in courses; cedar shingle roof; rolled cathedral glass windows, three of them memorials.

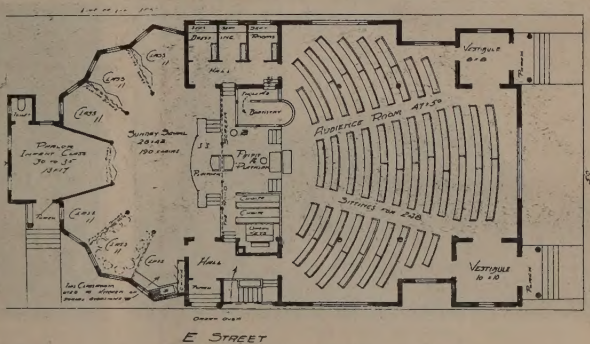
THE SAME EFFECT IN A SMALLER CHURCH.

The Christian Church at San Bernardino, Cal., is an example of how compact a church can be erected on a 50-foot lot, giving it churchly character—beauty of outline, meeting every requirement, for $6,300 to $6,700. The building is frame, 47 feet wide by 100 feet long. This would cost $7,500 in stone. Audience-room, 47x50; seats 248, on a bowled floor. Sunday School, 180; infant class, 35; six separate beautiful class-rooms, each seating 11, included in the 180.

And between the two audiences is the beautiful rood screen, the large platform, and on it one side the choir and organ keyboard, with organist and choir facing the minister, and on the other side the canopied open Baptistry, always ready. No machinery, no movements required to get it in order. All is peaceful and sacred. Candidate comes down into and leaves unseen to three dressing rooms close at hand.

The April number of Current Anecdotes gave some suggestions concerning the building of small churches. This subject is attracting attention in many quarters. In the April number of *The Outlook* is an article by Maurice B. Biscoe on "Some Essentials in Church Architecture." He seems to regard the church building from the standpoint of one who considers the ritual the chief part of the service, and all that he says would not be agreed to by those for whom the sermon is the chief part of the service. Yet he says much that is worthy of consideration. We make a few extracts:

What, then, shall we demand in our



Plan of Presbyterian Church, Toledo, Iowa.

church buildings that they may be worthy of their high purpose?

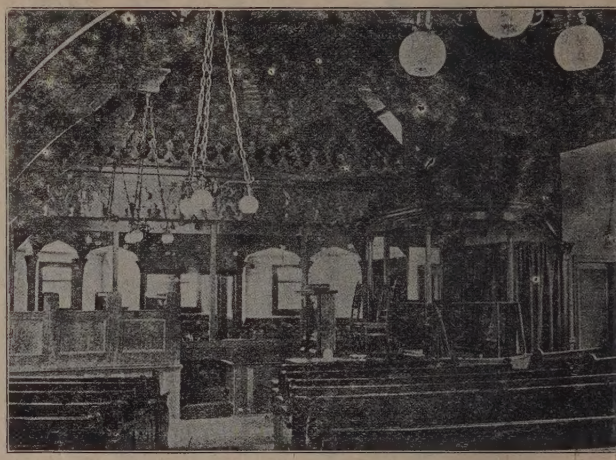
In the first place, there must be dignity and solemnity in arrangement and character. There must be nothing trivial, mean, or merely pretty. * * * All must be simple, symmetrical, straightforward, and church-like. The exterior must be such that there is no danger of mistaking the character of the building. * * * The interior also should be solemn, reverent, religious. One who enters should be moved to an attitude of worship and the thinking of solemn

thoughts by the sense of peace and rest from the turmoil of the outside world. Convenience of arrangement is important and a good view of the minister de irable; proper lighting should be provided, and accoustics must not be neglected; but with each of these things must be considered its effect on the architecture of the structure. * * *

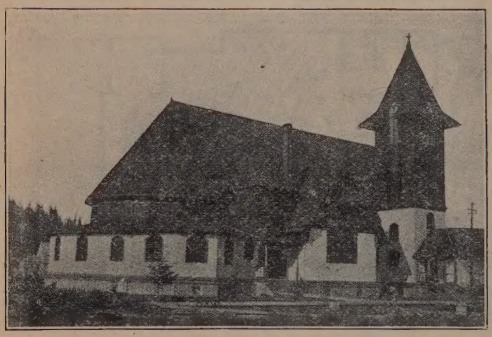
Our church must also be simple, as befits a simple religion. There must be no striving after effect, no theatricalism. * * * Again, the church must be honest and truthful in its construction and decoration. The church is the most solemn of all buildings, a monument to God as well as a house wherein to worship him, and in such a place there must be no sham, no insincerity, or make believe. Wood must be wood, and plaster must be plaster, and neither masquerade as stone. * * *

If our architecture is an expression of our civilization and religion, let it not belie that religion which is simple and truthful, nor misrepresent the earnest search for truth which has characterized that civilization, and if our architecture has its influence upon us in return, let it be an influence for truth as against humbug and pretense. * * *

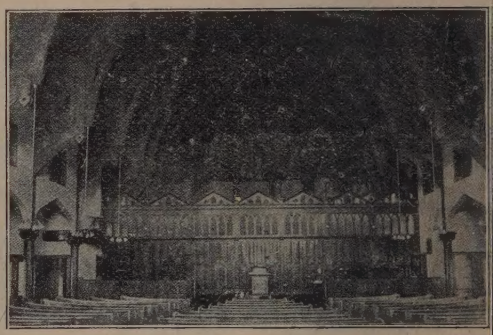
To restate: Our church, if it is to be a fitting and adequate expression of its purpose, should be a dignified and solemn place, simple and regular in scheme, truthful in its construction and decoration, permanent, therefore of masonry. It must be pervaded by a modern spirit, and its decorations, if there are any, must be of the very highest kind. These are fundamental qualities, and a true church can never be realized until those for whom the church is built see the importance of these essentials, and give to the architect their sympathy and support in his effort to reach the high ideal of conceiving and creating a building which, as long as it shall stand, will worthily express the Christian church of our day.



Interior Christian Church, San Bernardino, Cal.
Panels up, showing church and Sunday School room in one.



Exterior Presbyterian Church, Hoquaim, Wash.



Interior, showing screen down, Sunday School room separated.

Prizes for Church Plans.

Current Anecdotes is preparing to reproduce illustrations of a number of churches and to have an architect criticize them. It is the opinion of the editor of Current Anecdotes that more crimes are committed against good taste in churches than in any other class of buildings. This arises from the fact that architects try to imitate the old Cathedrals that cost hundreds of thousands and years of labor in structures that cost from $5,000 to $10,000. It is as if a man building a $1,500 house imitated a $15,000 residence.

This cathedral style of architecture is exceedingly costly, and the editor believes that it is as much of a crime to waste, spend needlessly, money in ginger-bread architecture as it is for a politician to misapply funds.

With this in mind, Current Anecdotes will offer a prize of $25.00 for a photograph and a sketch, that can be reproduced, of the floor plan of a church that will seat 300 to 400, and will cost under $12,000. The prize will be given to the church showing the simplest style of architecture. The prize will be awarded as soon as six plans have been entered in the competition.